

# *The Improvement Era*



JANUARY 1949



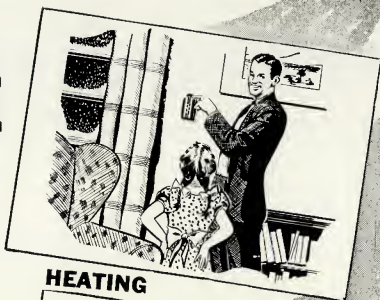
# IT'S HOME SWEET HOME

...when ***GAS***  
does the four  
big jobs



# GAS

*The Magic Flame*



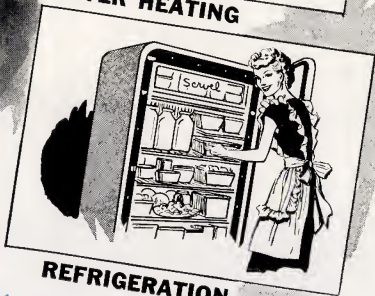
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# EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

WITH present automobiles designed with the front end heavier, manufacturers say that brakes are designed for stopping when going straight ahead, which means that to avoid an object directly in front, the driver must head directly at the object he is trying to avoid, Arthur W. Stevens, president of the Automobile Safety Association, warns. The automobile floats on air in tires similar to a rowboat on water, but no one would try to row a front-end heavy rowboat. Automobiles with the front end heavy tend to skid and overturn when stopped suddenly.

ONE HUNDRED THIRTY-SIX THOUSAND germs was the average number released from a handkerchief by shaking, according to a recent British study. The best available aerial disinfectants failed to kill the germs under normal conditions. Employing a previously used handkerchief is probably the most important single method of spreading germs.

A NEW type rattrap uses a water dish instead of a food-holding trigger.

THE parasitic rafflesia plant of Sumatra has a flower up to almost nine feet in circumference which is almost the entire plant.

THE mountains on Venus range up to one hundred miles high, and those on the earth's moon to about four miles high.

THE green color of sea water is due to the blueness of scattered light with the presence of dissolved yellow substances. The red of the Red Sea and the Vermilion Sea is due to large numbers of small organisms.

ON the basis of all available information, the late Ellsworth Huntington estimated "that on an average the chances of permanent fame are fifty to one hundred percent greater among Americans born in February than among those born in June."

WOOD, which has been impregnated with chemicals that form resins when heated, is less affected by changes in humidity, swelling and shrinking being reduced by seventy percent. The treated wood is also resistant to termites, decay, and the effect of acids. Compressive strength and hardness are improved at the expense of toughness.

JANUARY 1949

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January  
1949

VOLUME 52  
NUMBER 1

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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## The Cover

EACH month has its contribution to make to the well-being of man. The January cover indicates the quality that January contributes: that of quietude, following the bustle and flurry of the preceding season. In this picture, even the rippling of the brook seems hushed as if cushioned against noise and haste by the abundant, cottony snow. It is fitting indeed that January should be a month of reevaluation and stock-taking. This photograph is the work of Harold M. Lambert and was adapted to cover use by Charles Jacobsen.

## "Cradle of Mormonism"

THE air view of the "Cradle of Mormonism" appearing on pages 32 and 33 in this issue shows relative locations of important historic places.

Joseph Smith's probable route from his father's farm and the Sacred Grove, two miles south of Palmyra, to Hill Cumorah, would be about one mile south on Stafford Road, one mile east on Armington Road, and one mile south of Canandaigua Road. The Bureau of Information is at Hill Cumorah. Martin Harris' farm is a mile north of Palmyra.

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THE IMPROVEMENT ERA



# THE AGENDA OF THE STATE

By DR. G. HOMER DURHAM

Head of Political Science Department and  
Director of the Institute of Government,  
University of Utah

ON November 2, 1948, the American people went to the polls, defied those other "polls" taken by Gallup, Roper, and others, and cast enough popular votes to guarantee the necessary electoral majority for President Harry S. Truman to continue four years longer in the White House. Alben W. Barkley of Kentucky becomes the vice president. The President made a strong campaign based on repeal of the Taft-Hartley labor relations act, extension of social security and health measures, low-cost housing, price controls, federal support for education, maintenance of farm-price supports, and civil rights. Americans will discuss this election for many days to come but the fact appears to stand that the majority of the American people want and expect their national government to provide peace abroad and plenty at home. In short, ours is a political economy; an economy in which government is the prime factor.

As a footnote to history it may be recorded that Mr. Franklin D. Roosevelt, as President, succeeded in bringing the political forces of the Democratic south, the industrial north-east, and the American west—all of it, into a successful political coalition. The "solid south" as a Democratic stronghold was, so to speak, in his pocket. The forty-five percent of the American people who have come to live in eighteen of our largest cities were reached by means of the social legislation of the "new deal." Relief and work relief reached those who were unemployed. The farmers, southern and western, were brought into the alliance by means of the parity prices, subsidies, and

crop programs of the Agricultural Adjustment Acts (AAA). Mr. Roosevelt continued to be elected President as long as he lived by this coalition, strongly built and supported by the government's economic program. Most observers, in 1948, felt that, with the withdrawal of Mr. Henry A. Wallace and his followers, coupled with the outright repudiation of Mr. Truman's candidacy by the so-called Dixiecrats, the New Deal coalition had run its course. For the moment, at least, it appears that Mr. Truman's energy has prevailed, and the political magic of southern Democrats (less Dixiecrats), industrial labor, and the farm groups, in support of the Democratic ticket, continues by a slender margin.

THE age of big government, which dawned in the late nineteenth century, seems to have arrived. Even Mr. Dewey's Republican candidacy in the 1948 campaign seemed to offer nothing more than Republican management of the new deal system slightly expanded and augmented. What is government doing in the United States, that is, the national government? What is on the agenda, measured by actual dollar outlays? (This analysis ignores the activities of the forty-eight states, 3,050-odd counties, and the 125,000 additional local governments that comprise our system.)

FIRST in the agenda's list for 1949 appears the costs of war and war's aftermath. The national government is now spending at the rate of forty billion dollars or more annually, about four-fifths of which represent the costs of national defense, veterans' care and programs, European recovery, and other international financial assistance, plus interest on the national debt. The last budget message of President Truman, one year ago, January 12, 1948, showed actual expenditures for an

(Concluded on page 56)

## ACTUAL EXPENDITURES FOR 1947

1. National defense .....	\$14,280,000,000
2. Veterans .....	7,369,000,000
3. International affairs and finance .....	6,540,000,000
4. Interest on the national debt .....	4,958,000,000
5. Tax refunds .....	3,897,000,000
6. Social security programs .....	1,379,000,000
7. General government .....	1,317,000,000
8. Aids to agriculture .....	1,247,000,000
9. Conservation programs .....	627,000,000
10. Transport and communication .....	587,000,000
11. Housing and community facilities .....	402,000,000
12. Finance, industry, and commerce .....	237,000,000
13. Labor .....	119,000,000
14. Education and general research .....	75,000,000

MOTHER, MOTHER, I'VE  
BEEN THINKING WHAT  
I SAW YOU DO  
TODAY, YOU  
MADE BISCUITS  
OH, SO TASTY!  
TELL ME HOW  
TO BAKE THAT  
WAY.

BAKE THE  
CLABBER GIRL  
WAY, MY DEAR,  
WITH CLABBER  
GIRL BAKING  
POWDER



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Top row, left to right: Roy W. Doxey, Roy M. Darley, Dr. Harold Glen Clark, Ronald Driggs, Marvin J. Ashton and Kenneth H. Sheffield. Second row, left, Hazel Allen Snow; right, Miriam Young Farnsworth.



## Called to Service in the M. I. A.

**E**IGHT new members have been appointed to the general boards of the Mutual Improvement Associations: two to the Y.W.M.I.A.: Miriam Young Farnsworth and Hazel Allen Snow; and six to the Y.M.M.I.A.: Roy W. Doxey, Roy M. Darley, Harold Glen Clark, Ronald Driggs, Marvin J. Ashton, Kenneth H. Sheffield.

In addition to the six appointed to the Y.M.M.I.A. board, five others will be closely associated with them. They are John D. Giles, business manager of THE IMPROVEMENT ERA; Doyle L. Green, assistant managing editor of the ERA; and Verl F. Scott, advertising director of the publication; Alma H. Pettigrew, general secretary-treasurer of the Y.M.M.I.A.; Rock M. Kirkham, M.I.A. Scout executive and member of the national staff, Boy Scouts of America.

**MIRIAM YOUNG FARNSWORTH**, newly appointed member of the music committee of the Y.W.M.I.A. general board, was graduated from Brigham Young University in 1946 with a major in music, and is an accomplished musician. She was married in November of this year to Dean S. Farnsworth, and they are making their home in American Fork, Utah. Her Church work has always come foremost in Sister Farnsworth's life. She was a Sunday School teacher for seven years prior to her service on the stake board of the

Y.W.M.I.A., which position she has held for three years.

**HAZEL ALLEN SNOW**, recently appointed to serve on the Bee Hive committee of the Y.W.M.I.A. general board, has always been active in the various organizations of the Church. Born in Canada, she came to Utah to attend school and is a graduate of the Utah State Agricultural College. She has been engaged in Primary work in both a ward and a stake capacity, having been in the stake presidency. She also has been a teacher of religion class and seminary, the Y.W.M.I.A. and the Sunday School, and also having been a member of the stake Sunday School board. At the present time she is in the Relief Society presidency. She married Clifford G. Snow, and they have three children, two daughters and a son.

**ELDER ROY W. DOXEY** served in the bishopric of Arlington Ward, Washington, D.C., Stake and has been active in the stake missionary work and on the high council in the national capital. He was economist with the Federal Housing Agency at the time he was called to be mission president of the Eastern States Mission where he served for four and one-half years. He married Alberta Opheikens; they have three sons. Elder Doxey attended Weber College, and obtained his A.B.

and M.A. degrees in economics from George Washington University. He has been assigned to the M Men committee of the general board, and will continue his work as assistant professor of Religion at Brigham Young University.

**ELDER ROY M. DARLEY**, assistant Tabernacle organist, has had a great deal of experience in musical fields and will serve on the music committee of the general board. During World War II, Elder Darley was chaplain for two years, serving in Japan, the Philippines, and the Sulu Archipelago. He served as a missionary in the Eastern States Mission and following that was organist and director of the Bureau of Information at the Washington, D.C., chapel. He married Kathleen Latham and is the father of two daughters.

**DR. HAROLD GLEN CLARK**, professor of education and director of the extension division as well as executive secretary of the alumni association of Brigham Young University, has been assigned to the Special Interest committee of the general board. Originally from Mesa, Arizona, Dr. Clark was secretary to Representative John R. Murdock of Arizona for four years in Washington, D.C. He obtained his B.S. degree from Brigham Young University, his M.S. from the University

(Concluded on page 61)

Below, left to right: John D. Giles, Alma H. Pettigrew, Rock M. Kirkham, Doyle L. Green, and Verl F. Scott.





# The CHURCH MOVES ON

## Radio Speaker

DR. JOHN A. WIDTSON of the council of the Twelve and editor of THE IMPROVEMENT ERA will be the speaker on the Sunday evening Church radio service from the Tabernacle in Salt Lake City from 9:00 to 9:30 beginning January 2, 1949, on KSL.

Dr. Widtson's series will be under the general title, "Joseph Smith, Prophet of God."

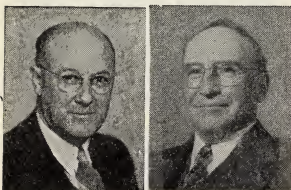
Music for this program will be by Alexander Schreiner, Tabernacle organist, and guest vocalists.

A native of Norway, Dr. Widtson with his widowed mother and brother were converts to the Church. He has had a lifelong interest in the scholarship of the Church. Before becoming a member of the Council of the Twelve in March 1921, he had been president of both the University of Utah and the Utah State Agricultural College, and a faculty member at Brigham Young University.

## Swiss-Austrian Mission

SAMUEL E. BRINGHURST, former president of the Northwestern States Mission, has been appointed by the First Presidency as president of the Swiss-Austrian Mission with headquarters at Basel, Switzerland. In this capacity he succeeds Scott Taggart.

Switzerland is one of the many foreign missions of the Church that is approaching its centennial. It became a mission field in 1850 when Lorenzo Snow, who had commenced missionary



SCOTT TAGGART

SAMUEL E. BRINGHURST

activity in Italy, sent Thomas B. H. Stenhouse into Switzerland. In April 1851, the *Millennial Star* announced that some conversions had been made.

On December 25, 1853, the first conference of the Church in Switzerland was held at which time there were 110 members of the Church represented in five districts: Geneva, Vaud, Neuchâtel, Basel, and Zurich.

President Bringhurst has a background rich in Church activity. He filled his first mission to Switzerland from 1909 to 1912. He has been a stake Sunday School superintendent, a member of a bishopric, bishop of the Mur-

(Concluded on page 28)



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## Hotel Temple Square

Clarence L. West, Manager



# WORD PORTRAITS

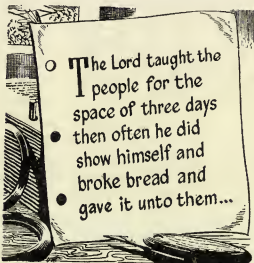
FROM THIRD NEPHI

*with sketches by Goff Dowding*



1. Jesus said, "Behold, other scriptures I would that ye should write, that ye have not." Nephi brought forth the records he had kept and laid them before Jesus. How be it that ye have not written of Samuel the Lamanite and that many Saints did arise from the dead and minister unto many? Jesus commanded that it should be written, and he expounded all the scriptures into one. He also commanded that Nephi should write the words of Malachi which he should tell unto them. (Chapter 23, v. 1-14.)

2. After the words of Malachi were written, Jesus expounded them including, "Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; . . . for ye shall be a delightful-some land." (Chapter 24, v. 10-12.)



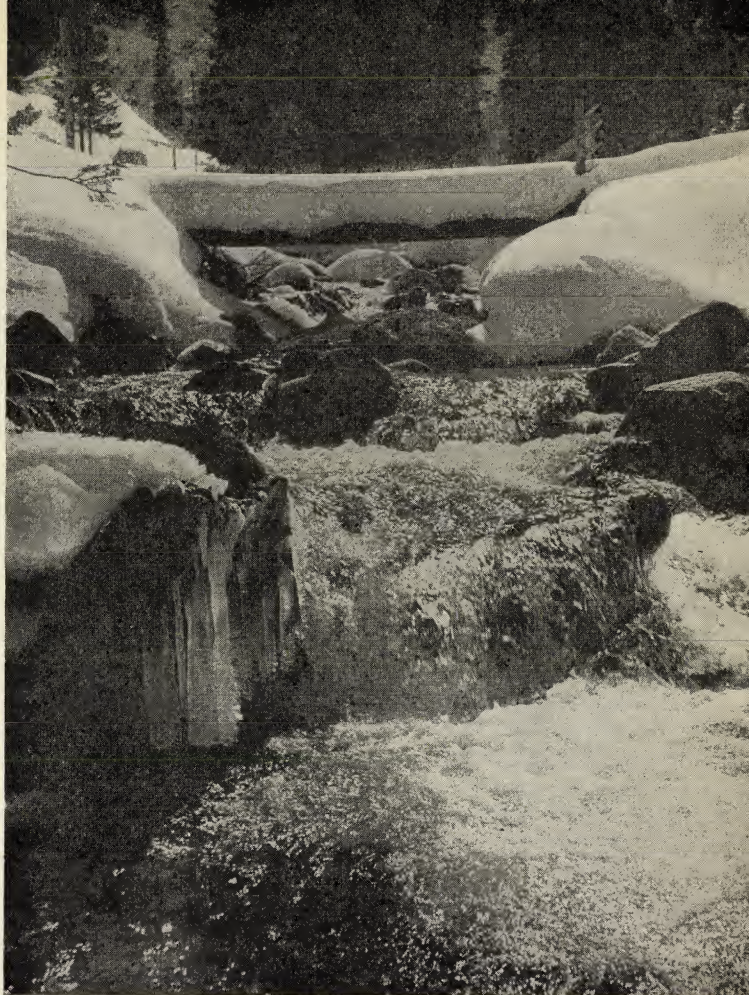
3. From this time forth the disciples began to baptize and teach and they had all things in common, every man dealing justly, one with another. And Jesus said, behold my joy is great unto the fulness because of you and this generation; and none of them that are alive are lost, but it sorroweth me because of the fourth generation, for they are led away. Now there cannot be written in this book even a hundredth part of the things which Jesus taught unto the people. (Chapter 26, v. 6-19; chapter 27, v. 30-32.)

4. Each of the Twelve is granted his heart's desire. Three elect to remain on earth. . . . "Ye shall live to behold all the doings of the Father unto the children of men . . . and ye shall never endure the pains of death. This will I do because . . . ye have desired that ye bring the souls of men unto me, while the world shall stand." They are as the angels of God, and if they shall pray unto the father in the name of Jesus, they can show themselves unto whatsoever man it seemeth them good, and the powers of earth cannot hold them. (Chapter 28.)



# White Refrain

By Dorothy J. Roberts



—Photograph by Monkmeier

WINTER is a hope, a remembering,  
When mind must vision by its own device  
The prisms summer through a lens of ice.  
The leaves' bright fleet is spent with dueling,  
And vanquished by a soundless, white armada.  
In this line of peace where color leaves the land,  
Winter's repose is like a snowy band  
On the blazing scarves flung by Scheherazade.

Winter is a barrier held to screen  
October's lighted braziers from a pale  
And petaled spring. A winter is the frail,  
Eternal floss of memory spun between  
The old world forfeited, the new to gain,  
As time marks cantos with a white refrain.



## HEART OF WINTER

By Katherine Fernelius Larsen

THIS is the season  
When the homing ones go  
Clad in the wind  
And hooded with snow;  
Hunch-shouldered to cold,  
With stride slowed and muffled.  
Past bushes white-swathed  
And fences white-ruffled.

THIS is the time  
When wayfarers make haste  
Past roofs that are frosted  
And trees that are laced  
To enter at last  
The welcoming door:  
Threshold of all warmth,  
And the frozen world's core.

## NEW YEAR'S DAY SONG FOR A HUSBAND

By B. Y. Williams

I SHALL wear the blue dress  
And the silver chain;  
Now time begins  
All over again.  
You gave me the chain;  
You liked the dress.  
For you I attempt  
Gay loveliness.

And my soul shall wear  
Bright garments, too,  
All furnished up  
Till they gleam like new:  
For perils, courage;  
For dark days, cheer;  
Loyalty, patience  
Outlasting the year.

My brave resolves  
Shall wrap me round  
Till you marvel  
At the saint you've found;  
And maybe, darling,  
You'll aver,  
"Each year my wife  
Grows lovelier."

## ESSENCE OF SAGE

By Mildred Tenney Handy

MY cupboard holds a magic dust  
Safe canned in gay resplendence—  
Aroma-laden memories,  
Dreams . . . and nostalgic reminiscence;  
Remembered scent of canyon's sage  
And flowers hued in springtime motifs,  
Recalling golden trysts of childhood  
And caves cut deep in sun-drenched cliffs.

I slip once more into the dawn  
To stand barefooted in the morning dew  
Or race beneath the sun to catch  
A butterfly of motley hue.  
I feel the sun-lazy enchantment  
Of canyons where wild spring rain rises  
Over washes of rock, the hum  
Of small creatures . . . brush huts . . . and  
surprises.

All childhood is mine in fresh renewal,  
Oh, wonder of the age,  
Each time I lift the lid and smell  
My can of kitchen sage!

## THE HILL ROAD

By Clarence Edwin Flynn

GIVE me the hill road,  
I said that olden day.  
I took the hill road,  
And soon was on my way.

I walked the hill road,  
And found it sometimes steep,  
Rugged in places,  
Often hard to keep.

I made my journey.  
I traveled far.  
Now I am weary,  
With many a scar.

But were I given  
Again my choice of way,  
I'd take the hill road,  
As I did that day.

## HANDS

By Ora Pate Stewart

I DO NOT ask for sculptured ivory hands  
Whose lily-whiteness softens to the  
touch—

Though beauty, for itself, is much desired.  
The beauty I desire is not so much  
Of scented lily cups. My hands will know  
The moist warm feel of loamy, furrowed  
earth.

And more—the hard round handle of the  
hoe.

But make them soft enough to dry the  
cheeks  
Where little tears are spilled; and skilled to  
mend

Where overalls, and hearts, and lives are  
torn;

And on occasion, strengthen them to lend  
An ivory firmness when the cause is right.  
But O toward the ending of the day,  
Give them the suppleness to fold and pray.



## GANDHI

By Gene Romolo

LIFE, burning low like candle flame,  
Ruthlessly has been snuffed out.  
The red-stained, traitorous hand of Cain  
Has reached and slain another.  
Who taught and lived the law of peace  
And brother's love for brother.

Gandhi, India's saint has gone,  
Has left an earth distressed,  
An India with freedom won,  
But with a bleeding breast.  
Will India revere her dead,  
By scabbing the sword,  
And walk by light her leader shed  
To heal a wounded world?

Even as Gandhi's heart throbs ceaseless  
He lit a last great torch for peace.

## PARADOX

By Elaine V. Emans

WORDS are velvet as a petal;  
Words are needed as the nettle,  
And as rigorous as steel.  
Words are Gilead-balm to heal,  
And as swift to make a wound.  
Words are dulcet as the sound  
Of a harpsichord, and grating  
As two riveters debating.  
Words are sullen, heavy things,  
And as soaring as the wings  
Of a skylark in its blue.  
Words are trivial, and a few  
Harkened to are thought to be  
Flagstones to eternity.

## THE PATTERN CLINGS

By Mabel Jones Gabbott

FIRST heard above the plains of Galilee,  
Through fast and famine how the echo  
rings,  
Now voiced in pleading tones, now anx-  
iously,  
Down, down the centuries the pattern  
clings.

Among the Twelve, upon the mountainside,  
How much was in His heart, how much  
unsaid,  
As kneeling with the thronging human-  
tide,  
He prayed, "Give us this day our daily  
bread."

## CHICKADEE IN WINTER

By Florence Alberta Wales

WINDS blow high,  
Winds blow low,  
Toss up the branches  
And scatter the snow.  
Chickadee's fluttering  
Upside down  
With a round black bib  
And a bold black crown.

Chickadee's clinging  
To a split pine cone  
For seeds that are tangy  
And a joy of his own:  
Chickadee's drinking  
From an icicle drip  
With a "Chick-a-dee-dee"  
And a gay-winged skip.



# OBEY THE COMMANDMENTS

By President George Albert Smith

It is worth our while sometimes to check over what the Lord said to the children of Israel through Moses when they were in the wilderness. I note that among the things he commanded them was this:

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. (Exodus 20:7.)

I hope that members of the Church will not be so thoughtless as to take lightly upon their lips the sacred name of our Father in heaven.

He also said: "Remember the sabbath day, to keep it holy." (*Ibid.* 8.) That seems such a little thing for us to do in return for the blessings that we enjoy. But to forget that it is the Lord's day, as some of us appear to do, is ungrateful. He has set apart one day in seven, not to make it a burden, but to bring joy into our lives and cause that our homes may be the gathering place of the family, that parents and children may assemble around the family hearth, increasing our love for one another. And if we do what our Heavenly Father would have us do, we will go to his holy house upon the Sabbath day and there partake of the sacrament in remembrance of the sacrifice that was made for us by the Redeemer of mankind.

If we "remember the sabbath day, to keep it holy," it will bring us great joy, and our Heavenly Father will bestow upon us the blessings that result from obedience to his advice and counsel.

He says further, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (*Ibid.* 12.) It seems to me that it ought not to be necessary to say anything of that kind to this people.

Surely this is a privilege. It is one of the joys of my life when I feel that I have done something that will bring comfort to my father and mother. I felt that way when they

were here, and now that they have passed to the great beyond, I would like so to order my life that honor will come to their names that when I meet them they will be glad to welcome me home.

"Thou shalt not kill." (*Ibid.* 13.) Many people in the world do not seem to realize what a terrible crime it is to take human life. And yet there is no crime that a human being can commit that will so far alienate him from the blessings of eternal life in the celestial kingdom as murder, save only, we are told, the sin against the Holy Ghost. We should teach our children, while in their tender years and while they are growing up, the sacredness of human life and the enormity of the awful crime of murder.

"Thou shalt not commit adultery." (*Ibid.* 14.) In our day it does seem to me that the people of the world have gone far astray in this respect. There are many who have forgotten the sacredness of pure living and who are forfeiting the opportunity God gave to them to increase their power for happiness in life and to give joy to others. They have surrendered their virtue in order to satisfy their passions, with the result that they cut themselves off from the companionship of the Spirit of our Heavenly Father and follow the tempter who seeks to destroy them.

Latter-day Saints, teach your children to observe the moral law. Surround them as by the arms of your love, that they may have no desire whatsoever to partake of the temptations to evil. There is something more for us to do than to send them to Sunday School, to Primary, to Mutual, and to the other organizations in the Church. It is important that we as their fathers and mothers shall teach them and not only teach them but train them in the pathway of our Heavenly Father, that they may understand the importance and seriousness of the things that confront them in life.

(Concluded on page 56)

## The Editor's Page

**I**N 1786 Thomas Jefferson won his fight to divorce church and state in the American state of Virginia. In the next thirty-four years religious liberty produced enough different, competing sects in American life to cause young Joseph Smith to wonder what he should do about the matter. In 1820 he prayed in the New York woods. A score of years later, in describing the experience, he wrote:

My objective in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join.<sup>2</sup>

As a result of the answer to this simple inquiry, a million Latter-day Saints now living believe that Joseph Smith received the first in a flood of revelations in which the Creator of the universe makes clear what life is and what men and women ought to do about it. It was made clear to Joseph Smith that he was authorized to see to this business, both concerning individuals and on a global scale, and he in turn authorized others to assist in the process. The main thing was to proclaim the fact that God had again spoken from the heavens and to elaborate on the message "to every nation, kindred, tongue, and people." Included in the flood of new light was the revelation as to what God himself is trying to do with this world. This helps simplify the problem for those who believe in and want to help the divine purpose. It is very difficult to know what to do as an employee, if the employer keeps his business purpose and his business methods under wraps. But Joseph Smith made clear both purpose and method. In the Pearl of Great Price, one of the three new volumes of scripture, the Book of Moses (1:39) clarified the eternal purpose of the Almighty:

For behold, this is my work and my glory —to bring to pass the immortality and eternal life of man.

Another new scripture revealed that in the midst of the unfolding of this great purpose, that men, though subject to death, nevertheless exist to have joy.

Adam felt that men might be; and men are, that they might have joy. (Book of Mormon, II Nephi 2:25.)

In short, there could be no longer any secret about life and its purpose.

<sup>2</sup>Joseph Smith's Own Story, v. 18; see *History of the Church*, Vol. I, chapters 1-5.

# The CHURCH and

## Part 1

### The State of Affairs

**WHAT** is the role of the Church of Jesus Christ of Latter-day Saints in modern society? How are we concerned with the United Nations, with Communism, with starvation in India, with atomic energy, with labor needs? These and many other current problems will be discussed in the light of gospel principles in this enlightening series.

(For a note concerning the author see page 64.)

pose for believers in God. The Almighty was using his powers for the benefit of man, in eternity. In pursuing the specific business of life, whether in New Guinea, Buckingham Palace, or the Orinoco River jungles, men exist "that they might have joy." To implement this purpose, God had not only restored this knowledge, but had also set up an authorized agent to see that these purposes worked out in practical human affairs. Lest this priesthood of all worthy believers (conferred on the males and the blessings properly shared by their wives, sisters, daughters, and mothers) deteriorate into another self-seeking operation, the Lord made clear on a number of occasions, none more clearly than on March 20, 1839:

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. (D. & C. 121:36-37.)

In other words, despite the revelation of God's purposes and the establishment of his authority to administer the same, every man retains freedom to go his own way. If the priesthood interferes "to exercise control . . . in any degree of unrighteousness," the divinity of that

priesthood melts away by divine law, and the mere man remains. Here then is the great method and problem of the Church in modern society: How can men, on their own freedom and volition, be peacefully persuaded to work for the immortality and eternal life of man? What can be done when man's volition is used for destructive, evil purposes? In international affairs, must force be met with force? Under such conditions do not "the heavens withdraw themselves"? What other methods besides war are possible?

**E**IGHTEEN MONTHS after the organization of the Church, came the revelation at Hiram, Ohio, October 1831:

The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands . . . until it has filled the whole earth. (D. & C. 65:2.)

Within the limits of mankind's fundamental freedom, guaranteed by God in authorizing a priesthood, the infant Church has faced the problems of modern society with good will and voluntary methods—always attempting to be respectful of the rights of others. On May 12, 1844, days before his death, contemplating the events of his lifetime and these principles, Joseph Smith declared his faith in the power of truth coupled with voluntary methods:

I calculate to be one of the instruments of setting up the kingdom of Daniel by the word of the Lord, and I intend to lay a



# MODERN SOCIETY

By G. Homer Durham, Ph. D.

HEAD OF POLITICAL SCIENCE DEPARTMENT, UNIVERSITY OF UTAH

foundation that will revolutionize the whole world. . . . It will not be by sword or gun that this kingdom will roll on: the power of truth is such that all nations will be under the necessity of obeying the Gospel. . . . (Joseph Smith: *Prophet-Statesman*, 200; *History of the Church*, VI, 365.)

In 1837, following preliminary work in Canada, missionaries from America entered the European field, in Great Britain. On January 1, 1948, the Church had twenty-seven foreign missions outside the limits of continental United States. In the intervening years, Mormon elders tried to gain footholds and converts in such diverse places as China, Siam, India, and the West Indies. To date, the facts appear to stand something as follows regarding this

effort, in a general way: the Latter-day Saint message succeeds best where Christianity and especially Protestant Christianity has thoroughly first prepared the ground. St. Paul went through the Greek-speaking Roman world, from synagogue to synagogue, from Jewish community to Jewish community. It was only after several centuries, that the Christian message went to other peoples than the ones thoroughly cultivated and prepared by Hellenistic culture and Judaism. So, with the Latter-day Saints down to the present, the missionaries have had most success with Protestant Bible-lovers, but have not as yet made too successful an entry among the believers in the Koran, the followers of Confucius, and Buddha. Is the "restored gospel," then, limited to the confines of western culture? Is it capable of interpretation by its main body of American adherents, so that it can successfully penetrate other, non-European cultures? The principal exception to this general state of affairs is among the Polynesian peoples of the Pacific islands, and to a limited extent among the Japanese, but usually, in the latter case, only when the Nipponese have become saturated with the American-western culture. Notable mis-

sionary success of the Church and its accompanying limitations suggest the question, what is the modern world-society like in which the Church of Jesus Christ of Latter-day Saints attempts to be a factor for human good—salvation? God works through men, and men must have understanding, wisdom, and knowledge concerning their world and its inhabitants.

As Joseph Smith taught, in the nineteenth century, we of the twentieth must

. . . be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient . . . to understand;

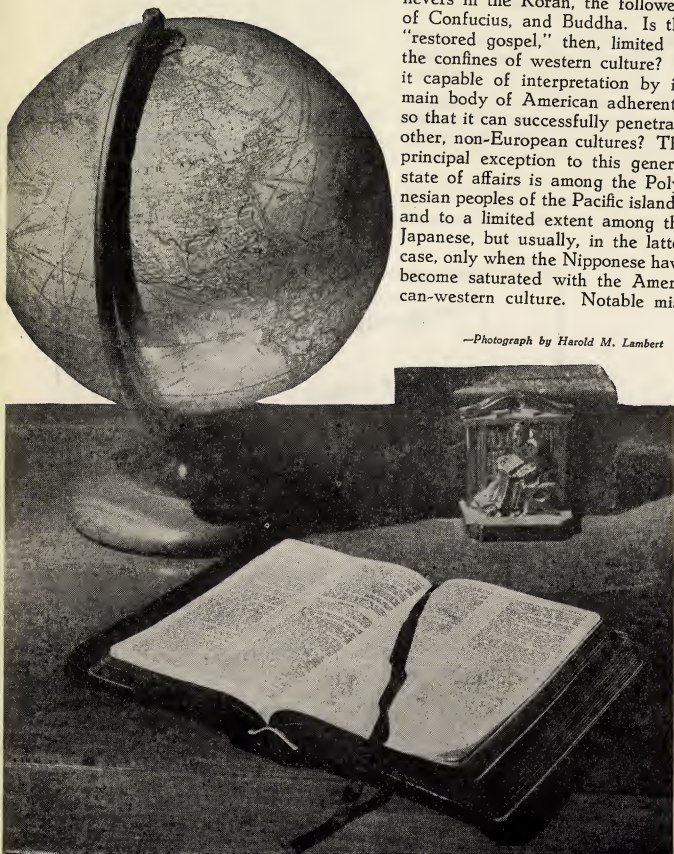
Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—

That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you. (D. & C. 88:78-80.)

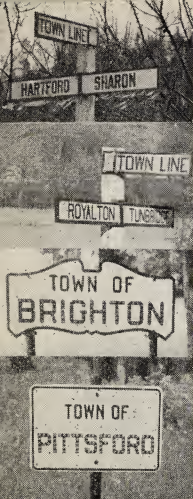
"What is the nature of modern world society?" In answering this question a number of views may be presented profitably: the geographic; the political; the economic; the social; and the religious—all of which (with other factors) add up to what the modern world calls a "cultural" outlook. All of us are born into a cultural system, including language, customs, law, types of food, clothing, shelter, habits, and general environment. Most of us rarely escape the influence of the particular "bowl" in which we are born, even with travel. All readers of this article will probably be products of the culture of western Europe with its Hellenistic background. But the world contains other peoples, immersed in other cultures. What is the role of the Church in this great society? To recognize voluntary methods and freedom, we must understand certain broad aspects of the life and activity of humankind.

First we see the people of the world, all our Father's children, as President George Albert Smith reminds us, distributed over the surface of the earth, about two billion individuals. About six percent of

(Continued on page 53)



—Photograph by Harold M. Lambert



Typical town (township) signs in use in eastern states and New England. While the signs actually designate townships, the legal and official term is town.

# Do YOU READ CHURCH

THE author of this article is well-known throughout the West as a student, writer, lecturer, and teacher of Church history. For three years he was stationed at Hill Cumorah in charge of the Bureau of Information, with the special assignment in research in Church history. He has been executive secretary and treasurer of the Utah Pioneer Trails and Landmarks Association since its organization in 1930, and for several years an officer of the American Pioneer Trails Association, of which he is now regional director for Utah.

The material used in this article has been taken from his forthcoming book *Sidelights on Church History*.

THE EDITORS

MAPS used in connection with these articles have been drawn to approximate scale, but are intended only to show relative positions and locations of places prominent in Church history. In the text the variation in capitalizing is intentional. Where direct quotations are made from books, deeds, or other documents, the capitalizing of the original is followed whether it is correct or not. Considerable variation in punctuation will be noted.

References to town and village governments apply to New York state unless otherwise noted, but the practice in that state is typical of other eastern states and New England.

THE AUTHOR

## I

THE average Church member if asked the question, "Do you read Church history correctly," would probably reply, "Of course I do." Yet, if pressed to answer some of the questions discussed here, he would find that he was not quite sure.

Widespread confusion exists in connection with the names of places connected with the early history of the Church, particularly in the eastern states and New England. This confusion arises out of different meanings given to common words pertaining principally to hamlets, villages, cities, and towns.

Because of the rather general misunderstanding, or rather lack of understanding, of this situation, many writers on Church history have been led into error, and maps have been published which have added to the difficulty.

One purpose of this presentation is to assist in removing this widespread cause of confusion and to make available for study and reference a clear and understandable statement supported by maps and photographs for clarity and easier comprehension.

Some of this confusion arises when westerners read eastern history through western eyes. What seems to westerners who meet this problem to be a ridiculous and impossible situation is perfectly clear and reasonable to people living in the East and in New England. The

form of government and political subdivisions followed in that section is the oldest form in America. It follows the English pattern largely, and prevails in Canada, particularly in the eastern provinces.

If you wanted to go to Joseph Smith's birthplace, would you go to the place shown on a road map as Sharon, Windsor County, Vermont?

If you were looking for Joseph Smith's home and the Sacred Grove, would you go to the place shown on road maps as Manchester, Ontario County, New York?

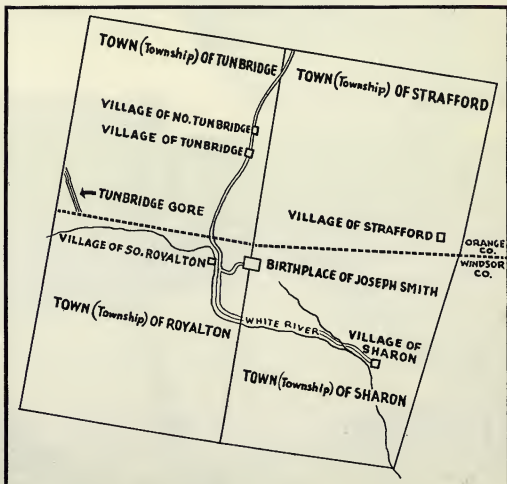
If you were looking for Harmony, Susquehanna County, Pennsylvania, would you go to the place of that name shown on road maps?

If you wanted to visit the Joseph Knight farm where the first branch of the Church was organized, would you try to find Colesville, Broome County, New York?

If you were looking for the Peter Whitmer farm where the Church was organized, would you follow the map to Fayette, Seneca County, New York?

The places named appear to the average western reader of Church history as being the cities, large or small, where the events connected with them occurred; but if you follow the maps to any of them, you would be at the wrong place. Some are near, others are a considerable distance away.

Map of the four towns (townships) in Windsor County, Vermont, in the general area known in Church history as Sharon. Note that the village of South Royalton is nearer the Prophet's birthplace than to the village of Sharon. Names of towns (townships) were used in early days and still are in referring to areas outside cities or villages.





# HISTORY CORRECTLY?

By John D. Giles

BUSINESS MANAGER, THE IMPROVEMENT ERA

To indicate how widespread the confusion is through reading history of the events which happened in the East according to western nomenclature here, are some illustrations: In a leading publication this was printed recently: "The Joseph Smith farm is at South Royalton, formerly called Sharon." Both Sharon and South Royalton have the same names today as in the days of the Prophet. There have been no changes of names or locations.

Another writer in a book of nationwide circulation quoted the following: "For two and one-half years the family [referring to Joseph Smith's family] lived in the village of Palmyra. In 1818 they settled upon a wild tract of land located about two miles south of Palmyra." Then after describing the log cabin of "two rooms on the ground floor and a garret which had two divisions," the author adds, "that, however, was only at first. Later, according to Mrs. Smith, they made arrangements to purchase a one-hundred-acre farm in Manchester."

The facts are that the "wild tract of land located about two miles south of Palmyra" and the "one-hundred-acre farm in Manchester" are the same. The Joseph Smith farm, which includes the Sacred Grove, is about two miles south of the village of Palmyra, but in the town (township) of Manchester.

Another book published more recently carried the confusion associated with Waterloo and Fayette still further by saying that "the Joseph Smith family was temporarily residing at that time at the home of Peter Whitmer in Waterloo, or more generally called Fayette, Seneca County, New York."

It is plain that this confusion comes from a westerner reading eastern history. Waterloo, county seat of Seneca County, is in Waterloo township, while the Peter Whitmer home is in Fayette township, some four miles from Waterloo. The

two places are entirely different and distinct from each other, and were, also, in the days of the Whitmers.

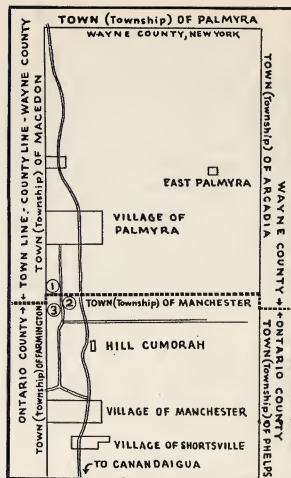
A MAP given wide circulation throughout the Church in the past few years increases the difficulty westerners have in reading eastern history not only by listing places which travelers cannot locate without great difficulty, but also by placing Harmony, Pennsylvania, more than two hundred and fifty miles from the place where the Aaronic Priesthood was restored.



Map of Windsor County, Vermont, showing division into towns (townships). Towns have their own local government. Frequently, villages or cities take the names of the towns in which they are located.

Apparently the person who prepared this map referred to a road map or guide and looked for a place called Harmony in the state of Pennsylvania, and having found it, concluded that it was the Harmony of Church history. It frequently happens, of course, that names of places change in a hundred years, although that has not occurred in the case of Harmony, Pennsylvania. There has been a change in the area of Harmony township, but this need not confuse a person looking for the place where some most important Church history was made.

It should also be remembered that the Harmony in which the Church is interested is specifically indicated as being in Susquehanna County,



Map of the towns (townships) in Palmyra, Wayne County, New York, and Manchester, Ontario County, New York, showing locations of places prominent in Church history. Note location of Joseph Smith farm and Sacred Grove in the town (township) of Manchester "about two miles south of the village of Palmyra and five miles from the village of Manchester."

while the village named Harmony now shown on Pennsylvania maps is in Butler County, about twenty miles from the village of Butler in western Pennsylvania, nearly across the state from the Church history area called Harmony. This discrepancy does not arise from a change in the names or locations, as will be made clear; and it should be noted, there are not two cities or villages named Harmony in the state of Pennsylvania.

There are three keys to the situation, which, if understood, will make clear what has appeared to many to be a meaningless jumble. But before presenting the keys, which will be done by the use of explanations, illustrations, and maps, the following statements are made to focus attention more directly on this problem.

1. Joseph Smith was not born in the village of Sharon, Windsor County, Vermont. He was born in the Town\* of Sharon, Windsor County, Vermont. Both the "village" and "town" are there today in the identical locations they occupied in 1805. This is confusing to a westerner, but is easily understood by easterners.

\*Capitalization of Town is preserved in this article consistent with its usage in the eastern part of the United States.

(Continued on page 14)

## DO YOU READ CHURCH HISTORY CORRECTLY?

(Continued from page 13)

2. The Joseph Smith farm and the Sacred Grove are not in the village of Manchester, Ontario County, New York, and they are not in Palmyra. They are in the Town of Manchester. The post office address is and always has been Palmyra, Wayne County, New York, but the location of the farm is in the Town of Manchester.

3. There is not now and never has been a village, hamlet, or city in Susquehanna County, Pennsylvania, called Harmony.

4. The Church was not organized in the little hamlet called Fayette, Seneca County, New York. The organization took place in the home of Peter Whitmer in the Town of Fayette.

5. The Joseph Knight farm, where the first branch of the Church was formed and where the first miracle of modern times was performed, was not in a village or hamlet or city called Colesville, Broome County, New York. There is no such place and never has been. There is a North Colesville and a West Colesville, but neither has any significance so far as Church history is concerned. Early maps show in addition to North Colesville and West Colesville, a place called Colesville Post Office, but it was some distance from the Knight farm and is of no importance to Latter-day Saints. The Joseph Knight farm was in the Town of Colesville, Broome County, New York, as several histories point out.

6. The Smith and Gould families, progenitors of Joseph Smith, probably lived in the Town of Topsfield, Massachusetts, not in the village of that name.

7. When Brigham Young said he was married in the Town of Aurelius, Cayuga County, New York, he was not referring to the little community shown on the maps under that name. He was married at a place called Half Acre, which is in the Town of Aurelius.

The statements contained in Church history giving the names of these places are correct. There have been no mistakes.

This sounds very confusing and jumbled and even contradictory to a westerner. Some of the statements appear to be highly involved, but

they are not to an easterner or to one informed on the plan of political subdivision of the East and New England. In fact, they serve to clarify rather than to confuse Church history study. They will serve the same purpose to the person with sufficient interest in the subject to pursue it to the end of this article.

### THREE SIMPLE KEYS

THREE simple keys will help to remove the cause of confusion. The first key is this: The word *town* does not mean the same in the East as it does in the West. In the East and New England the word *town* always means township. The abbreviated form, *town*, is now the legal and official form for use in referring to a township. Following a custom which originated in England and which is firmly rooted in New England and several of the eastern states, and in fact reaching as far west as the Missouri River, counties have been divided into townships with a definite form of town (township) government with taxing and administrative powers. On all county maps of the north-eastern area of the United States, in wills, deeds, and court documents, the word is used as *town*. However, it means *township* and should always be read as meaning *township* when it refers to areas in the East or in New England. Therefore, those who read Church history will save themselves difficulty and confusion if they will always read the word *town* as *township*.

### NEIGHBOR SONG

By Elaine V. Emans

HOW MUCH one misses who has not a neighbor  
To wave one greeting over winter's drifts,  
To bring one samples of a kitchen's labor,  
To give a helping hand when fortune shifts  
And never ask it back; to say in spring,  
"Your iris is the loveliest I know,"  
To listen with a ready ear and bring  
One understanding, when one needs it so.  
But how much more than any part of this  
That neighbors come to stand for, must one  
miss  
Who cannot find it easy to return  
The wave, the wedge of cake, the eager  
aid,  
Or be the one whose gifts are the first-  
made—  
And what love-lessons she has yet to learn.

In the West the word is usually synonymous with village, small city, or other community not large enough to be designated as a city; not so in the East and New England. In that area a town is a township, substantially the same in size as the standard six-mile survey unit common throughout the United States but varying in size from one-half the standard area in some extreme cases to twice the prescribed size in others.

Western tourists frequently are misled by the word *town* on signs along the highway. When a sign indicates a town, the tourist expects to see a village within a short distance, with business district, post office, and residences. When mile after mile passes with nothing but farmhouses in sight, the conclusion is reached that the sign was placed on a wrong road in error. Instead what has happened is that the tourist has given the word *town* its western meaning instead of the meaning applied in the area in which it is located.

### THE SECOND KEY

THE second key and one which will remove much of the difficulty of westerners is this: In the eastern area, townships not only have *numbers* as is the common practice throughout the entire United States, but they have *names* also. In the making of deeds, wills, and other legal documents, the names of the towns (townships) appear more frequently than the numbers. Because of the more frequent use of names than numbers of towns (townships) numbers are losing their importance. Abstractors, recorders, and attorneys are more concerned as a rule with town (township) names than with numbers.

The average high school pupil throughout the East can tell you the name of the town (township) in which he lives, but few have ever heard the number.

The description used in the mortgage given by Martin Harris to E. B. Grandin, covering one of the several farms he owned at that time, serves to illustrate the common use of the word *town*, meaning township. This is exact wording: "This

(Continued on page 46)

THE IMPROVEMENT ERA



# Family Stockholders' Meeting

By Virginia Drew

(For a note concerning the author, see page 64.)

LIKE most families in the Church, we found it difficult to continue our family home evenings after our children reached high school and college age with the consequent broadening of their outside interests. We recognized the many demands made upon their time, but we still felt that as they were reaching adolescence and maturity, we needed more than ever to cement the family together. The best means we had ever found had been through the precious evenings spent together around the fireplace singing songs, telling stories, and explaining the simple beauties of the gospel to our alert youngsters. If we had insisted, they would have obediently, though perhaps resentfully, sat with us for an hour. That was not what we wanted. The only value of such hours would come through their wholehearted participation because they wanted to do so. We knew we would gain little, if anything, if we forced it upon them.

In hunting for a solution to our problem, we came to the realization that they had outgrown the plan we had used when they were younger. It seemed childish to them now. We must find a new way, one that would appeal to their young adult minds and interests. With their ages ranging from eleven to twenty their common interests were limited. In some way our appeal must center around some phase of our family life, as it seemed to be the only interest they all had in common.

WE spent several evenings discussing the situation. What was there for which they all depended upon us and our home to

the extent that they would willingly sacrifice a little of their precious time? Could finances be the answer? They had always shared in the family income with the understanding that they were helping to earn it by sharing in the work of running our conservative home. But we had tried seriously to bring our family up without money playing a too important part in their lives.

Three of them had gone through adolescence during war-curtailment years, and our problems had been comparatively easy. Now with the lessening of wartime restraints, we had seen them display a perfectly normal desire to have a few of the

nomics, had looked forward to the time when the family could modernize the kitchen and make it meet the standards she had learned were essential.

"I simply can't bake a decent cake in that old oven, it tips to the right, and all my cakes are lopsided," she complained. "You just have no idea how wonderful the new modern stoves are and how much better they cook, and a dishwasher is the only way to wash dishes so that you can be sure they are really clean."

That night, my husband said, "I think we have found the solution to our family-hour problem. It's time we took them into our confidence. They are old enough to share in the real business end of running our home."

A FEW DAYS LATER, the postman brought each of our four youngsters a letter which read:

A Family Stockholders' dinner meeting will be held at 6:30, Tuesday, the twentieth. If you are unable to attend this important meeting, please authorize another member of the family to vote for you by proxy.

Each letter bore the impressive signature of their father as "Chairman of the Board of Directors."

Excitement ran high for a few days after they each received this message through the mail. What was a stockholders' meeting, anyway? What did "proxy" mean? From eleven to twenty, they were all interested and very curious. Needless to say, all six members of the

family gathered promptly for dinner that evening.

When dinner was over, Dad as chairman called the meeting to order. He explained briefly that it had been agreed by the board of directors, which at present included Mother and Dad, that it was advisable to form a family association or corporation, with officers and shares of stock in the corporation.

(Continued on page 48)



—Photograph, courtesy "The Deseret News"

things that the past few years had denied the family.

Tom, who would soon be sixteen and old enough to drive a car, talked excitedly about replacing the 1936 model that had served the family almost as far back as he could remember. Jean, vibrant and gay, longed for sheer nylons and other feminine pretties the war had denied her first awakening of being grown up. Gloria, majoring in home eco-



# The PRICELESS

By

IT WAS a hasty camp the party of three made at the little palm-fringed pool of the oasis Araban. The golden wane of the desert moon warned the travelers that the hour was late. Cool night hours for the best traveling were lessening, and their way was yet long. Before mounting their dromedaries and hastening on their journey each took his parting drink of the clear water bubbling from the fountain.

The last of the Wise Men to drink was he of the immaculate white turban, the voluminous folds of which, wound above his noble brow, had been somewhat loosened during the minutes of relaxation spent at the supper—a disturbing fact to realize, for the turban's ample folds held secreted a pearl of unusual perfection.

Now, as he of the white turban bent his head to drink at the oasis fountain, a sudden shouting from his companions caused him to look quickly up at the heavens to behold with them the uncommonly brilliant star which had occasioned their sudden glad cries of amazement—the star foretold in the sacred scrolls which would lead them to the newborn King of the Jews!

What costly gesture, his, who had looked up to gaze and worship! The great lustrous pearl fell from the turban's loose folds like a shining, quivering drop of purest water, to blend with the limpid waters of the basin pool.

When, hours later, the Wise Man discovered his loss, he could but regretfully shake his head as his fingers lingered on the empty folds of his turban. There was no turning back now. The three from the East must press on as never before.

SOME hours later another solitary dark-cloaked figure mounted on a superb white mare rode in out of the shadowy silence of the desert to the oasis of Araban.

Sheik Ibn Salamar dismounted and after watering his horse he bent and drank at the fountain, savoring the delicious water against his hard, dry lips. At once his eyes were drawn to the lustrous pearl lying in the mossy bowl of the stone basin below, where it had fallen from the turban of the passing Wise Man. Slowly he knelt and drew the marvelous dripping pearl from the pool. Thoughtfully Salamar studied the unusual gem in the moon's light. With such a pearl as this—a fortune within his hand—he could realize many things which his present situation did not permit. Then gradually his fingers relaxed their possessive hold on the jewel, suddenly unattainably cool within his clenched fist. It was not his to claim. He must find the owner if possible and return it.

Carefully he wrapped the pearl in a silken cloth and concealed it within the flowing folds of his *aba*, where he could feel it next to the beat of his heart.

Arriving at the palace courtyard of the Ameer, where the great ones of el Zahr's little realm were riding in with their tributes of gold, Salamar reined his horse.

Dismounting, he entered the seclusion of an inner court, glancing quickly around the flower and tree-filled enclosure with the faintest show of disappointment.

THE Princess Zaida, coquettishly concealed by a full lilac bush, caught that look plainly enough, as smiling she stepped on soft sandals to his side and laid a small, delicate hand upon the wide sleeve of his cloak.

Salamar turned quickly, his flaring white *kufiyeh* framing his dark face, his eyes tricked into confession of pleasure at seeing her.

"Zaida, where were you?"

"Here, as always, Salamar—waiting, for you, of course."

So provocative, so pretty she was in the unveiled freeness of a Bedouin maid, that Salamar scarcely resisted

a desire to clasp her to him; to unfold the fabulous pearl before her wide eyes—and reveal a little world fashioned for themselves, which its value would make possible.

Instead, relaxing as he looked down at her, he said merely, "Have you received any letter for me here at the palace, by the caravans from the north?"

Zaida casually held up an epistle with bold Arabic scroll upon it. "This?"

With sharp eyes the young sheik read the communication and nodded in some satisfaction. "From Abdullah in Damascus. He has finished his courses and is at last to be a physician."

The eyes of Zaida and Salamar met, and each held the same thought, unspoken. Abdullah could now return to Araban and would repay his debt which Salamar had so generously advanced from his share of their father's inheritance, that his younger brother might complete his extensive medical studies. Then might their marriage be realized. Ah, but it would take some little while for Abdullah to pay off that amount—perhaps many, many years.

Zaida waited for Salamar to voice his thought, but changing the trend of talk, the sheik queried, "What is the commotion in the town, Zaida? Why do the people gather here this morning? Is the council for every Arab and his camel?"

"A grave matter," Salamar. I have not time to tell you all now. There is to be a hearing before all the council of sheiks—a trial—of Ali Hassan, the trader, Manzur, the merchant, old Ibrahim, the *mullah*, and his sister, Leyla—"

Sheik Salamar released her arm, and whispered hoarsely, in unbelief, "Those! The very elect of the city! For what could they be accused? As well tear down the pillars of the mosque!"

Sadly Zaida shook her head. "It seems impossible, but it is so. You have not heard all. The poor camel-

*Found at an oasis,  
the pearl became  
a power for good,  
in the lives of  
many people*



# PEARL

John Sherman Walker

drover, Abu Hamud, is to appear as the accuser. A matter of a plundered caravan and a stolen purse of gold—the life-savings of Abu Hamud.”

Hurriedly Salamar left her and strode into the council hall, already filling with the magnificently arrayed assembly of sheiks from the

and from his son I can accept just the allegiance, as well though the gold be lacking.”

The Ameer, for the present, would then have dismissed Salamar, but the young chief, smiling slowly, spoke further.

“Yet, if I were not an honest man, even as my father, I might offer you at this time wealth such as your court has never received.”

The Ameer's eyes grew gimlet wise. “Your father, Salamar the first, whom I knew well and loved

A MEER ABD EL ZAHK, seriously examining the large, perfect pearl, at once sent for his jeweler. Presently appearing, the lapidary took the pearl with skilled fingers and expertly scrutinized it as to color, luster and depth. Then slowly he looked up. “It is, Master, the most perfect pearl that my eyes have ever looked upon and worth all that avaricious man may deign to set a price upon.”

Entirely satisfied, the Ameer dismissed the jeweler and finally settled upon the expedient of letting his council of sheiks decide the issue of the pearl's disposal. But the more they discussed it, the more complicated the problem became. The council hall became filled with excited voices as they argued back and forth.

At length the Ameer touched a little hand bell at his side, commanding silence. “Enough! the pearl shall be advertised in the market places for a period of three days, during which time the sheiks of the council shall determine how the pearl is to be disposed of, if no honest demand is made for it. There are other matters which await our attention now.”

To his vizier he directed, “Let the accused and the accuser be brought in for the hearing.”

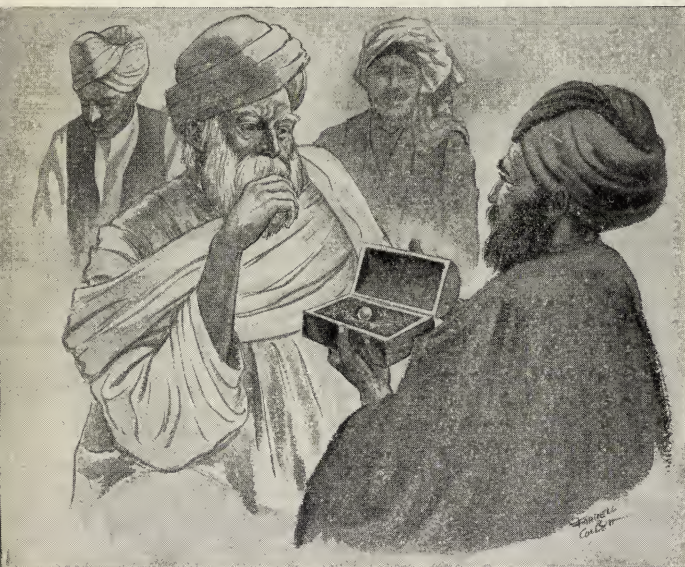
It was an impressive and solemn group which filed into the council room and took cushioned seats before the stern-eyed Ameer. Abu Hamud was a man of small means and prestige, a humble camel-drover, reluctant and ill at ease in making his accusation.

The Ameer, slowly sighing at his task, looked directly at Abu Hamud and motioned him to arise and speak. The ungainly shepherd arose and spoke hesitantly.

“Most excellent Ameer—my claim is against the *mullah* Ibrahim and his sister who assists him. Because I trusted him above all men—save it were myself—I gave him a purse of carefully saved gold for obtaining a physician for my sickly little son.

“Now it is said that the gold was stolen by robbers who plundered the

(Continued on page 18)



surrounding districts, come to pay their tributes to the Ameer.

At the far end of the big room the old white-bearded Ameer, regal in white *kufiyeh* and handsome black cloak embroidered in crimson silk, was seated on a dais.

One by one of the chiefs made their salaams to the Ameer and left their bags of gold. Salamar, in his turn, arose and made his obeisance.

“Sir, I have no gold to offer as tribute at this time. My people are loyal, but none are wealthy. I have only allegiance, as my father before me, to offer at this time.”

“As your father, yes, a noble man;

as a brother, was never one to speak with a double meaning. Speak you as clearly, Salamar, the son.”

Salamar, revealing the pearl, astounded them all then with his wondrous story of finding the priceless pearl. Zaida, in her amazement, peering in at the proceedings from her garden window, entirely forgot the particularly sweet tangerine which she had been enjoying. When he had concluded, Salamar bowed and handed the pearl to the Ameer with a relinquishing gesture.

*“It is, Master, the most perfect pearl that my eyes have ever looked upon...”*

## THE PRICELESS PEARL

(Continued from page 17)

caravan of Ali Hassan; for the *mullah* sent it on with him, so he says. But is not Ibrahim still accountable for my purse? How am I to know that he and his sister are not in league with the others, for as all the village is saying, Ali Hassan allowed the caravan to be plundered and is to collect his share from the robbers later."

The Ameer held up his hand and motioned old Ibrahim to arise and make his statement. Slowly, helped by his sister, Leyla, the old *mullah*, in scholarly skullcap, arose, with a slow shake of his venerable head. "It is so. The bag of gold was entrusted to me by Abu Hamud. But I have no gold with which to reimburse him for his loss at this time. Was ever a *mullah* wealthy, save in words and learning? Truly, I gave the purse of gold into the hands of Manzur, the merchant. If the bag of gold were stolen, could not a man of means, such as Manzur, have refunded the little that was entrusted to him? It is said he has secret monies. I can only believe, with the rest of the village, that Manzur is a contriving miser."

Again the Ameer upheld a restraining hand, turning his gaze on Manzur, who arose and made reply.

"Judge you rightfully, my Ameer, of the circumstances of this case. The purse of gold merely went through my hands into those of Ali Hassan, the trader, with instructions to procure a physician when his caravan should arrive in the north. My own loss was great in goods and cash, as is well known. As to monies secreted away, I assure you, I have none. Let the words of Ali Hassan help to prove that I have had no part in this affair. Has he not been spoken of as a thief?"

Sternly the Ameer motioned Manzur to resume his seat. Ali Hassan then resignedly and with level-spoken words stood before them.

"My story must stand. The caravan was plundered as it wound into the mountain road, a fortnight past. All of the men of the friendly Ruala tribe, hired to guide the caravan through their lands, were made captives.

"The goods, and the purse, which I held on me, were taken by the thieves. My son and I were beaten

and left for dead on the edge of the desert just south of the mountains. Excellency, would we have needed to return to Araban at all, if, indeed, we were in conspiracy with the robbers to turn over the goods of the caravan to them?"

Without commenting, the old Ameer directed Ali Hassan to his seat. After many minutes the old sheik looked up again and spoke.

"If these statements be proved true, our city owes the accused apology. If the statements be proved false, the punishment will be just and severe. I have spoken.

"You are free to go to your homes now and to pursue your ways about the city; but do not leave Araban. All of you will return to this council hall on the morning of the third day from today for final judgments."

THE third fateful day for the final judgments of the trial, and the disposal of the pearl came only too quickly, the problems both still unsolved.

Though large advertisements had been posted, telling of the lost pearl, no one came forward to claim it. The debate concerning the priceless jewel took up where it had left off the three days previous, with prolonged, fruitless argument.

"Well, then," one of them at last wearily sighed, "let us return the pearl to the Sheik Salamar, who, after all, was the first among us to possess it."

But Salamar refused to accept the gem, which had truly become a pearl without price or place, an enigmatical, unclaimed wonder, for all to look upon, for none to touch, none but the daring, delightfully naive Zaida, who, during the assemblage of the sheiks in the *majlis*, watched quietly from her place at the window overlooking her garden.

Now, gently she opened the little door into the *majlis*, and audaciously walking to the table, before the surprised old Ameer or anyone else realized what was taking place, she innocently took the pearl up and held it against her warm, brown throat. She said impulsively, "It is too beautiful a thing to lie neglected here. I have a plan, old uncles, whereby two problems may be solved with one pearl, so to speak. Is there not one in our village who

would most benefit by having this pearl? I propose that it be given to that one, where it truly may do the most good."

To all of them, weary with the problem of what to do with the pearl, Zaida's sudden suggestion seemed inspired, for immediately all thought of the little family of Abu Hamud. Strange, that none of them had struck upon that solution before.

ONE and another and another of them took up the proposal in growing enthusiasm, until the old Ameer, wisely smiling his permission said: "So be it, brothers. Then take it, Zaida. Give it to the one who, assuredly, should most benefit from it.

"Then let those who are to be judged before you this morning be summoned, and let me first speak before them."

Again the little group of the accused and accuser filed into the council chamber. Dramatically then Zaida went on noiseless sandals—not toward Abu Hamud, as everyone so confidently expected—but straight to the more expensively-clad trader, Ali Hassan. To him she said with simple conviction: "My old, old friend, Ali, whom I trust with all my heart, who always brought me a gift when I was a little girl, whenever your caravans returned from the far places—I now offer you a gift in return—this pearl, for this pearl has been given to me, Ali, to grant to whom I will. You will know exactly what to do with it, I am very sure."

In speechless wonder the trader, Ali Hassan, allowed Zaida to place the fabulous present in his hands. Insistently then, like an urgent whisper, the final words of Zaida repeated themselves to the old trader. He did know—he did know what to do with the pearl!

Enlightened, smiling as he had not done in many weeks, Ali Hassan now stood and proffered the pearl to Manzur, the merchant.

"Here, here, Manzur, is the price of the bag of gold you entrusted to me—and of all the goods which you advanced me for stocking my caravan—to repay that which was plundered from me. The pearl is worth more than those, but take it; I offer it willingly!"

(Concluded on page 52)

THE IMPROVEMENT ERA.



# WHAT'S Obvious?

By Mary Brentnall



"OBVIOUS" seems to be a very obvious word. You probably use it frequently. I know I do, but I sometimes wonder why I do when I see that often what seems obvious to me is not so to others and vice versa. For instance, not long ago I asked a girl why, at high school dances, the girls danced only with their own escorts.

"That's pretty obvious, isn't it?" she said.

"Yes, perhaps." I said a little doubtfully, "but I'd like to hear it in your own words. Would you mind explaining it to me?"

"Why, it's just understood. We like it that way. Our boy friends wouldn't like it any other way. It's just—well, *obvious*."

"There are other procedures," I suggested. "I

think your mother would tell you that she used to exchange dances, and your grandmother will, perhaps, remember

that she always danced the first and last dance with her partner and sometimes one or two in between—but that was all. She thought that was obvious."

It wasn't too enlightening a conversation, but it started me thinking—not so much about the lone dancing partner idea—which is well worth thinking about—but this time about what is "obvious"—to me, to my young friends, to their parents.

Then, the other day a misunderstanding arose in a family I know. Uncles and cousins and various other ramifications were involved. One of the young men of the family wanted to have a meeting and talk it all over freely and frankly.

"That's too obvious," said his sister. "Finesse is the thing—delicate strategy is what we need."

"Obviously, then," he said to me in some confusion, "it is good to be obvious in some things and bad to be obvious in others. We don't all agree on either its meaning or its

use. I wonder exactly what is obvious and to what people."

I promised to think about it.

THE pursuit of the "obvious" idea has been interesting. In fact, I have come to the conclusion that if young people would make the effort to find out what principles seem obvious to their parents and grandparents and to think them over with sincerity and respect and that if parents and grandparents would make the effort to find out what seems obvious and why in the minds of young people and to think them over with a like sincerity and respect, fifty percent of the world's troubles would be over and ninety-nine percent of the family difficulties.

It isn't an easy thing to do because we do not usually talk about things which we consider obvious. We skirt them because it seems

unnecessary to speak of them or because we subscribe to the delicate strategy idea. But because we do not air what, to us, seems obvious, we lay our children, our grandchildren, our parents, and our grandparents open to all the blandishments and nonsense of the world. We let all the dragons we have slain for ourselves live again for them.

For example, it would be wonderful if grandmother and mother could become very articulate and eloquent about the obvious reasons for some of the social and moral customs to which they adhere—and daughters and granddaughters likewise. To examine them in the face of three or four generations might reduce them to absurdities or establish them anew for the safeguarding of a whole generation.

Where family economic life is closely knit, on the farm, in the shop, in the kitchen, laundry, or sewing room, some of this obvious information seeps through the whole

family—obviously. But in the scattered activities of the average family today much of it is kept tight in our hearts because it is hard to create, artificially, the moments which call forth these natural confidences.

We have them, but they are kept locked within the age groups. The young men have their "bull" sessions. The young girls meet and console each other. The mothers mull over their problems in Relief Society meetings, and the fathers talk over their back fences as they weed and water. But when do father and grandfather and son and mother and grandmother and daughter talk together regarding the obvious principles of life? I've been trying to unlock a little of this age caste system.

Here are some of the things I find:

It seems obvious, for instance, to the average grandfather, that freedom of conscience and freedom in government are so basic and fundamental that securing this specific, important freedom is worth risking considerable insecurity in other fields. To the average grandfather, the effort to secure economic stability could seriously thwart the freedoms of expression, action, and thought which are fundamental to this land of liberty. This seems so obvious to him that he doesn't quite know how to understand or how to fight the trends toward increasing control which he is surprised to see creeping into our country. Dwight D. Eisenhower in his speech given at the time of his installation as

(Continued on page 58)

Let's Talk It Over

## "EYES" have it

**L**ATTER-DAY SAINTS have always prided themselves on the high standard of education extant in the Church. Nor is this surprising, for one of the beliefs revealed in modern scripture, is that:

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. (D. & C. 130:18.)

Not only do Latter-day Saints strive to be well informed, but many of them also practise the art of teaching. In the pattern set by the Church, thousands of men and women are called upon to teach classes in Sunday School, Primary, Relief Society, and Mutual. Other opportunities are afforded through priesthood activities, discussion groups, and "fireside chats."

Of the five senses with which we have been blessed, and through which we obtain our entire knowledge of material things, the eyes, we are told, furnish something like eighty-five percent of the total knowledge we normally acquire. It is through the eyes that we learn most easily the color and form of creation. In countless ways, the eyes serve us each day, adding to our store of knowledge and enabling us to improve our understanding of the wonders of the universe in which we live.

The value of the eyes in teaching needs no reminder here. Quite apart from the more obvious uses such as the reading of printed text and the actual observation of things around us, other devices have been used to appeal to our minds through the eye. Models have been employed, and probably as far back as any reader can remember, the blackboard has been an important feature in the classroom. Through this familiar medium we have come to an understanding of a knotty geometrical problem or had explained to us the movement of our earth in relation to other celestial bodies. In countless ways, a diagram, chart, or a picture

has been employed to enlighten and help us to understand a problem or principle involving our education. Nor are we alone in this realization, for long before our ancestors came to these valleys of the west, the Indians, with their pictographs and petroglyphs, probably practised some form of visually recorded instruction.

**I**N the last fifty years, and more particularly during the latter part of that period, science has given to us several additional means whereby pictures, diagrams, and charts can be reduced to almost microscopic size, duplicated in unlimited quantities at a low unit cost, and reproduced at will to almost any desired degree of magnification. One of these "means" has come to play such an important part in the life of our nation, that about

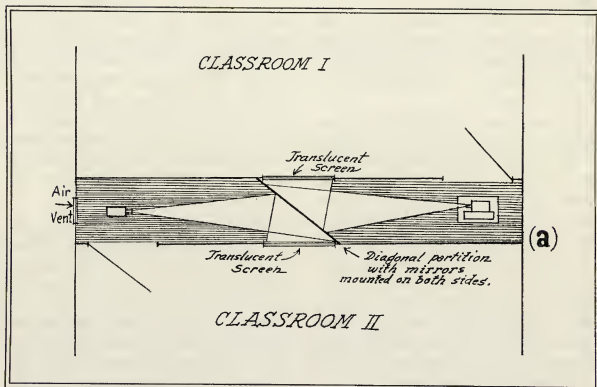
*The Church generally is aware of the valuable teaching tools which science has put into our hands.*

established on the "eye-appeal" which it gave.

Through the medium of the motion picture, millions saw for the first time places and people from distant parts of the world—the motion picture thus entered the field of education.

The projected picture, be it "still" or "movie," has an aspect other than the entertainment angle. The use of such media in teaching has come to be known as "Visual Aids." The motion picture puts on the cap and gown of dignity, and perhaps for the first time, is given a real chance to rise to the full stature of its creation. The motion picture and the projected slide can serve mankind in a way undreamed of at present. It is a powerful tool in the hands of any teacher.

Very little use of these modern visual teaching aids is in evidence in the wards of the Church today. Church auxiliaries may be hesitant in providing visual aids such as slide-films, slides, and motion pictures in their programs, because of the few facilities provided by the



three-fourths of the entire population, some ninety millions, attend the movies once a week! The addition of synchronized sound to the motion picture in the late twenties added tremendously to its effectiveness, but its popularity had already been

wards and stakes for proper presentation. On the other hand, the viewpoint of bishops may be equally understood when one realizes how limited is the supply of suitable projection material for instructional purposes today.



THE Church generally is aware of these valuable teaching tools which science has put into our hands. It is also not insensitive to the findings growing out of one of the greatest teaching jobs ever attempted, the training of fighting

the wards, will act as the best stimulus to the production of more and better visual teaching aids by the organizations responsible for programming.

Possibly one of the greatest deterrents to the more general use of

necessity of the instructor's having to operate the machine while he or she attempts to point out on the screen certain things necessary to the proper understanding of the lesson. All these disadvantages and others, have been taken into consideration in the plan to be suggested, and it is proposed that the projection screen may be brought into use at a moment's notice, with the same ease and lack of confusion as the time-honored blackboard.

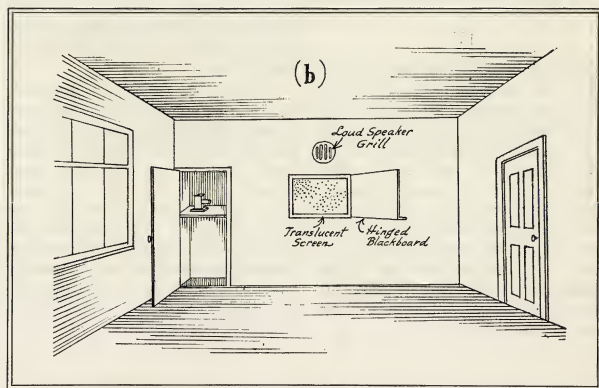
Since this plan may appeal more strongly to those who are planning new classrooms, it will be best to indicate the basic function involved, leaving it for the architect to work the idea into the individual situation. It might be well to mention in passing that it will probably not be necessary to fit every classroom with projection facilities. If one or two rooms are made available for this

forces in World War II. It has been conservatively estimated that the use of visual aids in training the men of our armed forces, achieved the remarkable goal of teaching twice as well in half the time. This is probably the first time that visual aids were given a chance to prove their worth. Necessity is not only the mother of invention, but it also brings into use expedients already known but hitherto insufficiently tested. The worth of visual aids is no longer a problematical quantity, but a known fact, and few will challenge the ability of these tools to aid in promoting the ways of peace just as efficiently as they served in teaching the arts of warfare.

Committees are now functioning on the various general boards, looking into the matter of providing visual projection material for classwork and other instructional periods throughout the Church. They are aware that upwards of four hundred wards are already equipped with or waiting installation of sixteen-millimeter sound motion picture projectors, and that others will follow as soon as budgets or other determining factors will allow. Wide-awake bishoprics are looking into the immediate future, a future in which motion pictures and television will play an increasingly important part in school and home life. How is your ward preparing to use these vitally effective teaching aids?

IN the next few years there will be many new ward chapels built, and no doubt, many existing units will be altered and expanded to make room for increased activity. The purpose of this article is to lay before the Church in general, and the ward and stake officers in particular, a simple plan whereby their facilities might be improved and readied to make use of these modern teaching media. It is conceivable that an active indication of preparation by

visual projection aids lies in the factor of darkening the classroom. It is not necessary that a room be completely darkened in order to present visual projection aids satisfactorily. With the use of a properly installed translucent screen, pictures may be viewed with perfect ease in a room which has been only partially darkened, such as by drawing draperies across the window or by



closing the slats of a Venetian blind. This permits sufficient light in the room to see that order is kept and removes much of the confusion occasioned by a complete blackout.

Another objection to using projection equipment lies in the fact that, up to now, it has had to be placed in position each time it is used, necessitating the procurement of a table, finding a suitable power outlet, and finally centering the picture on the screen. One other drawback might be mentioned, and that is the usual

need, it will furnish excellent provision for the immediate future. However, the basic plan is very flexible, and may be left entirely up to individual needs as to whether one or all classrooms are fitted.

*"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection." (D. & C. 130:18.)*

THE proposed method of equipping a classroom for adequate daylight projection lies in the provision of a wall closet, preferably separating two somewhat similar classrooms. Reference to sketch (a) shows a plan view of such a closet,

(Concluded on page 58)

## SYNOPSIS

IN the year 1851, President Brigham Young sent a colony to build a fort and establish Parowan, thus extending the Mormon territory to the south, encouraged at first by the Ute Chief Walker. As the thin line of forts began to reach farther and farther into Chief Walker's land, he viewed this influx with alarm and incited his people to attack. Foremost among the Mormons who genuinely loved the Indians were Jacob Hamblin and Thales Haskell. The Mormons had to fight three other adversaries as well as the Utes: the Navajos, the renegade whites, and nature, which seemed at times the greatest adversary of all. In cold blood an Indian shot George A. Smith with his own gun which the Indian had borrowed, and Jacob Hamblin and his company had been forced to go on and leave the body. The plunderers followed Hamblin's trail homeward and raided the herds of the weary settlers. No treaty with the United States could guarantee the settlers from the depredations of the Navajos. Even Kit Carson who had displaced the Indians had found it impossible to quell their depredations. Black Hawk was finally vanquished, but the Navajo War grew steadily worse. Jacob Hamblin at last won the Indians to peace until four Navajo brothers were attacked by renegade whites, three of the four being killed, and the fourth crawling wounded back to his people with the tale of the attack—which was laid at the door of the Mormons.

## IV

THE call found Hamblin sick and in no condition to travel. Also, among all the multitudes of men who heard it, there was not one with the courage or the inclination to go with him. To go among that frenzied horde of savages looked like walking into the open jaws of death by ignominious torture. The wild cry of the Navajos for vengeance, as repeated by the Utes, declared that the Mormons by their treachery had brought their blood on their own heads.

Sick or well, with company or alone, and though it was early in January with the main grip of winter still ahead, Hamblin staggered out of bed, saddled his horse, and started across the desert, a solitary ambassador of peace to a nation howling for war. When it became known he had gone—gone in spite of his sickness, in spite of a chorus of protesting friends, the ward bishop, actuated by deep love and concern, sent Hamblin's son to follow him fifteen miles and beg him to return.

"No, Son," Hamblin answered, the charm of his benevolent purpose like a robe of glory around him, "I have been appointed by the highest authority on earth to this mission. My life is of small consequence compared to the lives of the Saints and the well-being of the Lord's kingdom. I shall trust in him and go on."

He went on. His son returned. Thirty miles farther on another messenger came toiling after him, imploring him by all means to come back. He refused flatly and proceeded again, a lone horseman across the desert stretch towards Lees Ferry on the Colorado. In sickness and exhaustion, with limbs chilled and numb, he prayed heaven to spare his life that he might meet the misguided Indians and dissuade them from their rash purpose.

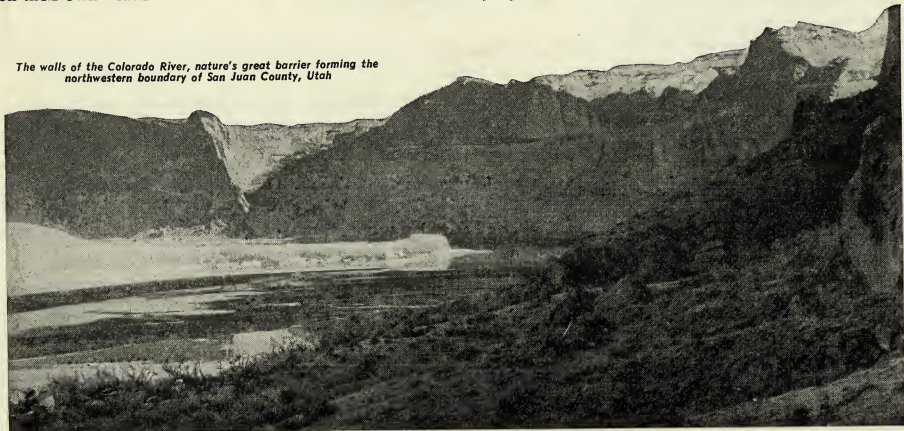
# The FORT on the

When he came dragging into Lees Ferry, his appearance and the perilous nature of his undertaking enlisted the warm sympathy of the Smith brothers who kept the crossing. Although not of his faith, and having no interest in the orders of Brigham Young, they insisted on going with him. At Moencopie Wash the three men were found by a company of Navajos, austere and silent, who took them prisoner and sent word in every direction of the important capture they had made.

A Mormon had been seized for the murder of the three Kacheene-begay brothers! He was the one Mormon most guilty of all, the very one who by his false representations had lured them into the deathtrap at Grass Valley. Their disposition of this one man would be deliberate and intensified in a way to compensate for his being the only one they had to punish for the many who should suffer torture.

IT was winter now: these hills which had reeked with the smell of sheep sixteen years before, when Hamblin left his dead companion on the sand by the trail, were no more hospitable in appearance than on that November day in 1860. The somber faces of these men who talked only among themselves, ignoring all other questions, inten-

The walls of the Colorado River, nature's great barrier forming the northwestern boundary of San Juan County, Utah



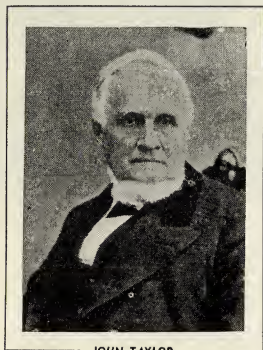


# FIRING LINE

By *Albert R. Lyman*

sified distressing memories of that awful day.

It was necessary for Hamblin to communicate through a Piute interpreter, since he spoke the Piute but not the Navajo language, and he could get no idea of what his captors intended to do. Taking no notice of his queries, other than to make contemptuous comment among themselves, they took him away to a spacious hogan, twelve by twenty feet inside. The Smith brothers stayed faithfully with him, though they were given to understand it was Hamblin the Navajos wanted and not they.

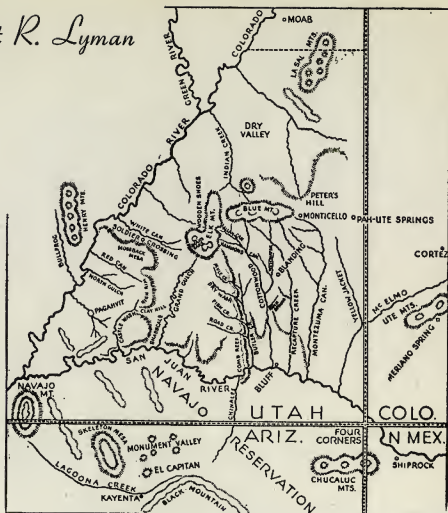


JOHN TAYLOR

Men of the reservation gathered in that hogan till it became stifling with human breath. Great tension prevailed in the stuffy atmosphere—throaty words half spoken, whispers, signs, a general and unmistakable boding of anything but kindness. They made Hamblin know that they held him personally responsible for the murder of the Kacheenebegay brothers in Grass Valley, and demanded to know what he proposed to do about it.

They brought in the surviving brother, showed his wounds, called attention to his emaciated condition, and worked themselves into a fury so terrible that the Piute interpreter had no courage to repeat what they said. It became necessary to get another interpreter before they could proceed with the trial, or

Map showing Four Corners



whatever this inquisition might be called.

When Hamblin affirmed that his people had nothing to do with the murder of the boys, they told him he would be willing to admit the truth when they began roasting him over the fire before them. Not allowing a muscle of his face or his body to betray the least disturbance, he clung firmly to his faith in what true love would do, and the potency of its appeal to the better side of men.

Even that second interpreter became petrified with terror and dared not repeat what the Navajos told him. When they drafted a third interpreter into the service, he knelt near Hamblin and asked in a trembling whisper, "Aren't you afraid?"

"Afraid of what?" Jacob answered coolly.

"Of these terrible men around you," and the Piute's reference to them showed his mortal terror of giving them the least offense, "can't you see what they are going to do?"

"I am not afraid of my friends," Hamblin declared, calmly.

"You haven't one friend in all this reservation," the kneeling figure half whispered. "Aren't you afraid?"

"I don't know what fear is," breathed Jacob deliberately, clinging to the solid substance of his un-

ruffled soul, for he felt sure that what had never failed him before would be to his salvation in this crisis.

"We must be ready to shoot it out," suggested one of the Smith brothers in an undertone, clinging to his pistol and resolved that Hamblin should not suffer while he sat idly by.

"No," Jacob answered, appearing to be talking about some commonplace matter, "if we make no start, they'll never find a place to begin."

PLAINLY Hamblin had some unaccountable lead in the game—some power of soul on which they could not make their intended assault. An intangible breastwork of his love-armor protected him from their wrath, even in their own hogan while the young hot-bloods resolved not to back an inch from their demands. They wanted sweet revenge and intended to have it. More than that they wanted to preserve their field of profitable plunder from the trivial and unimportant benefits of friendship.

The Navajos nursed their fury to keep it from losing pitch, and they maintained themselves at the extreme point of violent action as long as it was humanly possible to do so without acting, and then they had to weaken. Hamblin had endured it

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CHRIST PREACHING BY THE LAKE

—Heinrich Hofmann

# BAPTISM FOR THE DEAD

## PART II

### THE TEACHING OF THE LORD AFTER HIS RESURRECTION

THE LORD admonished the disciples to preserve secrecy regarding what they had seen, heard, and discussed *only* until his resurrection. Until that time they were "to tell no man." But whom were they to tell after the resurrection? Certainly not everyone, if Paul's deliberate reticence towards the Hebrews and Corinthians means anything.<sup>\*\*</sup> In what they write after the departure of Christ, the Apostles, like the Apostolic Fathers, seem extremely reluctant to impart knowledge of higher things.<sup>\*\*</sup> This is painfully evident in the gospels themselves. The real nature of the

## in *Ancient Times*

By Hugh Nibley, Ph.D.

ASSOCIATE PROFESSOR OF HISTORY AND  
RELIGION, BRIGHAM YOUNG UNIVERSITY

Lord's work escaped the Apostles while he was with them before the crucifixion.<sup>a</sup> Such being the case, can a modern or medieval reader of their fragmentary reports be expected to draw any wiser conclusions from the events they describe than the Apostles themselves did? A full understanding *first* came to the disciples after the resurrection, when the risen Lord in a great sermon, "beginning at Moses and all the prophets, . . . expounded unto them in all the scriptures the

things concerning himself." (Luke 24:27.) Of this wonderful discourse which at last opened the eyes of the Apostles, we are only given the opening words: "O fools and slow of heart!" It was what the Lord said and did *after* the resurrection that established his doctrine (Acts 1:3), yet we are told only what he said and did *before*. If the New Testament, written some time after the resurrection, is silent on those things, we can only assume that they are being deliberately withheld. A goodly part of the Sermon on the Mount has been transmitted to the world, showing that, had the Apostles so intended, the infinitely more important sermons after the resurrection might also have reached us. But the Sermon on the Mount is a social discourse, containing nothing that any honest man could fail to comprehend: this is not the sort of

<sup>\*\*</sup>Numbers, which are continued from the last article, refer to bibliography at end of article.



thing which needs to be concealed from the world at any time. We may be sure that it was a very different sort of matter which could only be imparted to a few in private with strict admonitions of secrecy, warnings of danger, and injunctions not to be "ashamed."

What lends weight to these considerations is the fact that it was the common belief in the early church that the subject of that last great discourse was nothing less than salvation for the dead: indeed, that was only to be expected, the Lord having just returned from his own mission to the spirit world.<sup>44</sup> While it was a favorite device of the Gnostics to gain a following in the Church by claiming to possess written accounts of the secret teachings of Christ after the resurrection,<sup>45</sup> the rest of the church was not backward in producing scriptures dealing with salvation for the dead and bearing such titles as "*The testament which our Lord Jesus made with his Apostles after his resurrection from the dead and the instructions which he gave them*," some of these texts being of great antiquity and held to be authentic by the strictest Christians.<sup>46</sup> The mere existence of these works is indicative of the keen interest which the saints still felt in a subject which the later church ignored. The fact that the Gnostics were able to gain an immense and immediate success in the Church by spurious versions of these "last and highest revelations,"<sup>47</sup> shows that they were exploiting a genuine hunger which the central church could no longer satisfy. We shall deal with this problem later.

#### CHRIST'S MISSION TO THE DEAD

THE early Christians believed that Christ after the crucifixion descended to the spirit world.<sup>48</sup> They had no special term for the place but designated it very loosely by a variety of vague and general expressions as, the lower regions (*infera*), those below (*ad* or *apud inferos*), the place of detention, the guardhouse (*phylake*, *phroura*), the lowest places (*katotata*), hades, the place of Lazarus, the regions beneath the ground (*katachthonia*—because the dead were buried there), the land of the dead, etc.

Such freedom shows that no definite locale is insisted on, all the expressions making it clear that Christ was to be thought of as being among the dead but not in heaven, while any attempt to specify the location of the place is deliberately avoided.<sup>49</sup> The early Christians were so averse to a geographical hell (wishing to describe only a condition) that they did not hesitate to use pagan terms which if taken literally would have been very misleading, implying belief in all sorts of outlandish things. Having no understanding of these things, however, the Middle Ages could only take them in the literal heathen sense, with the result that Dante's hell is a faithful reproduction of well-known pagan originals.

As to the purpose of Christ's visit to the spirits in prison, the early sources are in perfect agreement. "What I have promised you," he tells the Twelve in the "Discourse to the Apostles,"<sup>50</sup>

I shall give to them also, that when they have come out of the prison and when they

THIS is the second article in a series in which Dr. Nibley gives his further findings concerning the position of the early church regarding a principle so vital to Latter-day Saints—baptism for the dead. The revealing information herein is based on "ancient and valuable texts" recently acquired in Europe by Brigham Young University.

have left their bonds . . . I shall lead them up into heaven, to the place which my Father has prepared for the elect, and I will give you the kingdom, and rest [*anapausis*, i.e. rest in the midst of work or on a journey, not a permanent stand-still], and eternal life.<sup>51</sup>

Elsewhere he says:

I have received all authority from my Father, so that I might lead out into light those who sit in darkness.<sup>52</sup>

telling the Apostles:

You shall become fellow-heirs with me. . . . Such a joy has the Father prepared for you that the angels and the powers long to behold it. . . . yet it is not granted them. (Cf. D. & C. 132.) You shall partake of the immortality of my Father, and as I am in him, so you will be in me.

And when they ask in what form they shall enjoy this blessedness, the answer is:

As resurrected beings; even as my Father raised me from the dead, so you, too, will rise again and be received into the highest heaven.<sup>53</sup>

Irenaeus says that Christ came "to destroy death, point the way of

life, and set up a common way of life between God and man."<sup>54</sup> "He himself opens to us who were enslaved by death the doors of the temple," says the Epistle of Barnabas, "and introduces us into the incorruptible . . . spiritual temple builded for the Lord."<sup>55</sup> "Until Christ came and opened the door, no one, no matter how righteous, could enter the presence of the Father. Only after the resurrection was a common existence with the Father and Jesus Christ possible." Thus Ignatius.<sup>56</sup> The dead were to be liberated so that they might reach eventually the highest state of exaltation, the presence of the Father, in a word, the celestial kingdom.

Eventually, we say, for the highest glory is not bestowed in an instant, but must be achieved through a definite course of action. Christ opens the gates and points the way, the spirits themselves must do the rest. "Come out of bonds," he cries "all ye who will," calling those willingly bound who sit in darkness. . . .

writes Clement of Alexandria.<sup>57</sup> "Descending to the other world," says one of the oldest Christian hymns, "Christ prepared a road, and led all those whom he shall ransom. . . ."<sup>58</sup> And Irenaeus: "The Lord destroyed death and . . . showed us life, pointing the way of truth and imparting incorruptibility."<sup>59</sup> He is the way, the gate, the key and instrument of salvation, providing the means of passing from one state to another.

Through the door there is a definite order of exit from the lower world, says Origen, each bidding his time: first "the prophets, then all the rest of the just . . . and finally the gentiles."<sup>60</sup> Justin states a belief common to Christian and Jew that there are stages or waiting-places along the way from the world of the dead to final judgment,<sup>61</sup> an idea expressed likewise in a logion attributed to Jeremiah and quoted by Irenaeus,<sup>62</sup> who further informs us of a teaching of "the elders," that all spirits released from confinement had to progress through a definite "order of promotion," the whole process of salvation for the dead taking place "in separate and definite steps."<sup>63</sup> All spirits must pass

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## BAPTISM FOR THE DEAD IN ANCIENT TIMES

(Continued from page 25)

through various *prokopes*, according to Clement of Alexandria, a *prokope* being literally a stage or station on a journey: "everyone is in a particular station at any given time, depending on his knowledge of God." He compares this progress toward exaltation with advancement in the priesthood on earth:

... for even on this earth, following the order of the Church, there are definite stages of progress: that of bishop, priest, and deacon. Such also, I believe, are the steps of angelic glory in the economy of the other world, according to which, so the scriptures tell us, those are temporarily detained who are following in the footsteps of the Apostles towards a fulfilling of all righteousness in accordance with the precepts of the gospel.<sup>14</sup>

Anselm is thus not without authority (though suspiciously reminiscent of Philo the Jew)<sup>15</sup> when he writes:

For whoever is baptized in Christ, to him heaven is opened and God above is ready to receive him [note that it is baptism that opens the gate]; but he must ascend by the steps of a ladder, which reaches from baptism up to God. . . . Even so the children of Israel reached the promised land only by a long journey. So let no one who is baptized be lazy, but let him strive to reach his promised celestial home by the road of God's commandments, and by the steps of the ladder of generation let him ascend if he desires to reach God. . . .<sup>16</sup>

### CHRIST PREACHED TO THE DEAD

FOLLOWING I Peter 4:6, it was believed in the early church that Christ preached "to them that are dead." "For this reason," says the Lord in the "Discourse to the Apostles," "have I gone below and spoken to Abraham, Isaac, and Jacob, to your fathers, the prophets, and preached to them, that they might enjoy their rest in heaven."<sup>17</sup> To quote more fully a passage already cited from the Epistle of Barnabas, "He opens to us who were enslaved by death the doors of the temple, that is the mouth; and by giving us repentance introduced us into the . . . spiritual temple builded for the Lord."<sup>18</sup> "Christ is the king of those beneath the earth," says Hippolytus, "since he also was reckoned among the dead, while he was preaching the gospel to the spirits of the saints (or holy or righteous ones)."<sup>19</sup> The same writer says Jesus "became the evangelist of the

dead, the liberator of spirits and the resurrection of those who had died."<sup>20</sup> The idea is thus expressed by the author of the Sibylline Discourses: "He will come to Hades with tidings of hope to all the saints, and (tidings) of the end of time and the last day. . . ." Clement of Alexandria is thus following the accepted doctrine when he says: "Christ went down to hades for no other purpose than to preach the gospel."<sup>21</sup>

A great favorite with the early Christians was a passage from the Apocryphal Book of Sirach: "I shall go through all the regions deep beneath the earth, and I shall visit all those who sleep, and I shall enlighten all those who hope on the Lord; I shall let my teaching shine forth as a guiding light and cause it to shine afar off."<sup>22</sup> Schmidt distrusts the claims that this was a genuine Hebrew scripture, since it is found only in Christian translations;<sup>23</sup> but for our purpose that fact only enhances its value. Whatever its source, the ancient Church received it gladly, as it did another Jewish text attributed to Jeremiah and quoted by Justin and (no less than five times) by Irenaeus: "The Lord God hath remembered his dead among those of Israel who have been laid in the place of burial, and has gone down to announce to them the tidings of his salvation."<sup>24</sup> The Christians angrily accused the Jews of having expunged this passage from their scripture in order to damage the Christian cause, from which it would appear that the doctrine of salvation for the dead was a major

issue in those early times, and a most precious possession of the Church.<sup>25</sup>

In all these texts we are told that Jesus did not simply "harrow" hell and empty it with a single clap of thunder, as was later imagined. The whole emphasis in the *Descensus* was on the *Kerygma*, or the Lord's preaching of the gospel.<sup>26</sup> He preached the gospel in the spirit world exactly as he had done in this one. Our informants insist, in fact, that Christ's mission below was simply a continuation of his earthly mission, which it resembles in detail. The spirits there join his Church exactly like their mortal descendants, and by the same ordinances.

"Descending into the other world," says the old hymn, "Christ prepared a road, and led in his footsteps all those whom he shall ransom, leading them into his flock, there to become indistinguishably mingled with the rest of his sheep."<sup>27</sup> "I made a congregation of the living in the realm of the dead," says the Lord in the Odes of Solomon, "I spake to them with living lips . . . and sealed my name upon their heads, because they are free and belong to me. . . ." Another Ode says: "I went to all my imprisoned ones to free them . . . and they gathered themselves together to me and were rescued; because they were members of me and I was their head."<sup>28</sup> "He went down alone," writes Eusebius, citing a popular formula, "but mounted up again with a great host towards the Father."<sup>29</sup> Tertullian is more specific: "Christ did not ascend to the higher heavens until he had descended to the lower regions [lit. lower parts of the worlds], there to make the patriarchs and prophets his *compotes*."<sup>30</sup> The word *compotes* [singular form] in Tertullian always denotes "one who shares secret knowledge";<sup>31</sup> he made them his disciples in the other world.

Though rejected at his first coming, says Irenaeus, Christ nonetheless "gathers together his dispersed sons from the ends of the earth into the Father's sheepfold, mindful likewise of his dead ones who fell asleep before him; to them also he descends that he may awaken and save them."<sup>32</sup> The philosopher Celsus,

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### PRAYER FOR THE NEW YEAR

By Laura Emily Mau

DEAR God of the New Year, we pray  
To enter it with faith in thee.  
A faith that's strong enough to keep  
All nations safe and strong and free.

To be an inspiration for  
Each other, that each one may see  
The beauty of a land that's free  
To live thy peace and unity.

Then all will see each other as  
A world-fraternity of men,  
By permitting Christ to be their King  
To live on earth as in heaven.



# the spoken word

## FROM TEMPLE SQUARE

By RICHARD L. EVANS

### *This Passing Time\**

As we go about living our lives from day to day and from year to year, the passing of time is mechanically marked off by clocks and chronometers and calendars. But time means much more than a mere mechanical measure. It is the dimension within which we now live. And its passing moves us through many changing patterns—some of which we understand and some of which are deeply perplexing. Gradually yet so quickly do we grow older, that while we feel ourselves to be still young, we may come to be looked upon as being old in the eyes of those who are yet younger. In youth, we look far ahead and dream great dreams, and while we still suppose we have our youth, there are others yet more youthful who begin to number us with those who have left youth behind. So quickly do we move through these paradoxical scenes, so quickly and yet so gradually do we pass from youth to age, that, when we begin to realize the leisure with which some of us made vital decisions, the unconcern with which some of us postponed our preparation, the thought is somehow frightening—and suddenly we become aware that there are none so young but what it is time for them to begin to prepare for life—and none so old but what they must live in readiness for whatever eventualities there are. There come to mind these dramatic words from the Psalms: "Remember how short my time is"—which might well be a constant reminder from age to youth, and from youth to age. There are other impelling phrases that also have an echo of urgency about them: "Therefore be ye also ready: . . . of that day and

hour knoweth no man."<sup>1</sup> "Behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors."<sup>2</sup> And after this life, then what? Well, there will always be a future—a future that will always have its own work to be done. But here and now we can't afford to linger too long before we begin to do the things we would like to do, and the things we ought to do.

—November 7, 1948.

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<sup>1</sup>Revised  
<sup>2</sup>Psalms 89:47  
<sup>3</sup>Matthew 24:44, 36  
<sup>4</sup>Book of Mormon, Alma 34:32

### *On Beginning Where We Are\**

OFTEN when we wish we might be something other than what we are, we don't seem to know where to begin or how. We fix our eyes upon far goals and sometimes assume that they may be approached only by roads that lie beyond our reach. We look at the distance between where we are and where we want to go, and become discouraged. And often we may wish that we were suddenly somewhere else—that we could eliminate time and space, and working and waiting. But this we cannot do. He who wants to go somewhere, must begin where he is, simply because there isn't anywhere else to begin. The long look ahead may seem much too long, especially if we're waiting for the world to find us in some obscure

place, especially if we're young and eagerly waiting for life to take us by the hand. But whether ours is the breathless expectancy of youth, or the cautious outlook of more mature years, or the patient hope of age, for all of us, wherever we now are is the starting point for everything and for everywhere—for all that is to follow. Life moves out from here, wherever here is. And the only thing that any of us can do is to begin where we are, with what we have, and move out from there to where we want to go. And even if we fall somewhere short of our dreams, there will be compensations all along the way for trying—and much more satisfaction than we could ever have had for not trying. Life is an eternal process; we have to keep working at it. We did not suddenly become what we are. Everyone who got where he is had to begin where he was. The only formula for getting there is the formula of finding direction, and then beginning to move in that direction. And even heaven will come as naturally as tomorrow morning, if we do our job here and now, mindful of all the obligations of life. So, wherever you are, whoever you are, whatever you want, however great the distance between you and where you'd like to be: don't let life discourage you. Begin where you are with what you have. No man can or ever could do more.

—November 14, 1948.

### *"In Every Thing Give Thanks"*

IT WAS Thomas Fuller who said, "You may believe anything that is good of a grateful man." We  
 (Concluded on page 28)



HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATION-WIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 11:30 A.M. EASTERN TIME, 10:30 A.M. CENTRAL TIME, 9:30 A.M. MOUNTAIN TIME, AND 8:30 A.M. PACIFIC TIME.

## THE SPOKEN WORD

(Concluded from page 27)

have no present way of knowing how prevalent is the family practice these days of offering gratitude to God for food and for every other blessing. But it is earnestly to be hoped that prayer is still a widely practiced part of the daily procedure in our homes, and that children grow up learning the source of their blessings—and aren't left to suppose that everything comes automatically from the corner store. If we need to be reminded how completely dependent we are upon Providence, we need only contemplate what could happen if one expected harvest did not arrive in the world. Our thanks should ever be to him who has given us life, and except for whom we should want for food and for all else that makes life livable. When we think of those who here first offered up their thanks, other pictures come to mind of those who have come to these shores more recently. One is a picture of a young girl, not long from a stripped and stricken land. She had seen oppression. She had seen starvation. She had known the gnawing emptiness of an aching hunger, and the slow weakness that comes with never having enough. And as she sat down, alone, to partake of simple fare, she bowed her head humbly, not aware that anyone was watching. And not content silently to say her simple grace, she poured out her heart to God, audibly, and in her own language, for the great and good blessing of simple food—food which to us who have been so abundantly blessed would be commonplace, and often thoughtlessly or even critically considered, without our thinking much about where it came from or what it would be like if we didn't have it. "Words are but empty thanks,"<sup>1</sup> but they at least are a good beginning. And these words Shakespeare had Henry VI say—and this day we say them once again: "Let never day nor night unhallow'd pass, But still remember what the Lord hath done."<sup>2</sup> "In every thing give thanks."<sup>3</sup>

—November 21, 1948.

<sup>1</sup>Colley Cibber, *Womans Wit*

<sup>2</sup>Shakespeare, *Henry VI*, Part II, Act II, Sc. I

<sup>3</sup>1 Thessalonians 5:18

## Questions Beyond Answers

THE questions of children are seemingly interminable, and every answer seems only to suggest another question. As children we ask "why?" to many things which as adults we accept as a matter of course. We ask "why?" because what is obvious to others is not obvious to us. And those whose responsibility it is to teach and to train us in our youth rightly expect us to accept some answers which are beyond our understanding because wisdom and experience have found them to be good. In other words, as children we are asked to accept some things on faith. And so it continues to be throughout all our days. There are many perplexing questions in life, which to answer fully and satisfyingly here and now, defies all our wisdom, our understanding, our reasoning. True, some men can answer questions which others cannot. Some have acquired wider knowledge. Some have searched further into the unknown. Some have been given insight and inspiration beyond the perception and understanding of others. But no matter how wise or how learned a man may become, there are many answers which no man knows, which all of us together do not know, which are beyond all the wisdom of all men in all the ages, present and past. There is still much in this world, much of great importance, which must be accepted on faith. And when we rebel against this fact, when we will accept only what we can positively prove by our own objective experience, we are closing against ourselves the door that opens upon further light, more truth, greater discovery. Even as in childhood we are satisfied in part, we questioned in part, and we trusted in part, so now, still standing as children in the presence of the illimitable unknown—still standing as children before that God and Father who made us all—no matter how much we may yet discover, there will always be questions rising beyond answers, as hills rise above the hills, on an eternal horizon. But the fact that we may not know all, would be a miserable excuse for not

accepting gratefully what we do know, proceeding with knowledge where we have it, and proceeding with faith where knowledge fails us.  
—November 28, 1948.

## The Church Moves On

(Concluded from page 5)  
RAY, Utah, First Ward, president of the Cottonwood Stake, and a member of the stake high council.

### Brazilian Mission

RULON S. HOWELLS, bishop of the Salt Lake City South Eighteenth Ward, has been reappointed by the First Presidency as president of the Brazilian Mission, with headquarters at Sao Paulo, Brazil. He succeeds Harold M. Rex in this position.



RULON S. HOWELLS

HAROLD M. REX

Missionary work in South America was first attempted about one hundred years ago when Elders Parley P. Pratt and Rufus C. Allen were called to go as missionaries to South America. They sailed from San Francisco, September 3, 1851, and arrived at Valparaiso, Chile, on November 8 of that year. Chile was, at that time, in the throes of a revolution, and but little missionary work had been accomplished by the elders when they left the Chilean city for their homes on March 2, 1852.

For the next decade there was just the one mission on the South American continent, with headquarters at Buenos Aires. On May 15, 1935, Rulon S. Howells, first mission president of the newly-created Brazilian Mission arrived in Rio de Janeiro. This is President Howells' second mission to Brazil. He has presided both times. Earlier, he served the Church in Germany as a missionary.

Portuguese is the official language of Brazil, although Italian and German are spoken to a large extent.

President Howells is the author of several books including *The Organization of Thirteen Churches, and His Many Mansions*.

Accompanying him to his field of labor are his wife, Mary Pelrice Howells, and their two daughters, Marian and Dorothy.





# Bookrack

## LATTER-DAY PROPHETS SPEAK

(Daniel H. Ludlow. Bookcraft. 1948. 418 pages. \$4.00.)

THIS is a useful volume. It is a compilation of selections from the sermons and writings of the Presidents of the Church of Jesus Christ of Latter-day Saints from Joseph Smith to George Albert Smith. The selections are arranged under a topical plan conceived by the compiler, but covering the whole gospel field. The contents fall into five books: The Eternal Plan of Progression, The Gospel Plan of Salvation, The Priesthood, The Last Days, and General Church Doctrines and Practices. The most remarkable thing about the compilation is that all of the Presidents of the Church have taught the same doctrine in the same manner. There has been no deviation from the original, fundamental teachings of the Church from the beginning up to the present time. The book will be exceptionally valuable to all who in preparation for speaking or writing on gospel themes need to have easy access to the views of the presidents of the Church relative to the subjects under consideration. It is a work well done and a welcome addition to gospel literature.—J. A. W.

## INTRODUCTORY READINGS IN POLITICAL SCIENCE

(Selected by G. Homer Durham. Bookcraft. 1948. 247 pages. \$2.25.)

THE readings contained in this volume are designed primarily for the use of students in government in educational institutions. The book contains many of the most famous writings on the subject, classified under five major headings: The nature and problems of political science; the nature of the state and of individuals; the elements of historical and practical politics in the state; the aspects of popular government; and the national state and world order. These are subjects of living interest to all intelligent people, especially in this day of unrest when political ideologies are battling for world supremacy. While the book was compiled for the use of college students, it would do every American good to read these documents setting forth the thoughts of eminent men in all ages of the world concerning the governments under which they live. It is a volume that should have wide distribution in our land, in which every citizen participates in one way or another in the government of the republic.—J. A. W.

## THE KEYS TO PROSPERITY

(Wilford I. King. Constitution and Free Enterprise Foundation, New York. 1948. 242 pages. \$4.00.)

THE eminent author of this book has spent a lifetime in a study of economic and social questions. He has attempted to bring up to date under modern conditions the basic laws of economic and social happiness which have been a part of life in this land from its very beginning. He speaks of the population and resources of the land, of freedom and prosperity, about the media of exchange, and the facts and fallacies concerning saving, spending, and consuming. From then on he discusses questions of modern economics, of interest to all who handle money and who endeavor to preserve it for the benefit of the people. It is an up-to-date picture of economics under the searchlight of present-day conditions. It will be of interest to all who are interested in this phase of our national life.—J. A. W.

## INTRODUCTION TO THE DOCTRINE AND COVENANTS AND THE PEARL OF GREAT PRICE

(T. Edgar Lyon. L.D.S. Department of Education, 47 East South Temple, Salt Lake City, Publisher. 1948. 235 pages. \$2.25.)

THIS book was prepared as a study course for the institutes of the Church, but is of general interest to gospel readers. The Doctrine and Covenants and the Pearl of Great Price, standard works of the Church of Jesus Christ of Latter-day Saints, are among those less well known in detail to the people. Relatively few study courses of these sacred books have been prepared. Therefore, this book is doubly welcome. The book falls into four parts. The first deals with the content, general characteristics, and origin of the Doctrine and Covenants; the second with the connected message of the Doctrine and Covenants; the third with the literary values in the Doctrine and Covenants; the fourth part is devoted entirely to the Pearl of Great Price. The book presents a wealth of history and interpretation useful to Latter-day Saints. The work is well done. It is good to know that there is revival in the Church at the present time in the study of these sacred books which are foremost in value among the books of the world. The author and Dr. Franklin L. West, commissioner of education, under whose direction the work was

done, are to be congratulated upon this most worthy effort.—J. A. W.

## ALTERNATIVE TO FUTILITY

(Elton Trueblood. Harper & Brothers, New York. 1948. 124 pages \$1.00.)

ABOUT three years ago, Dr. Trueblood wrote a book titled *The Predicament of Modern Man* which indicated how our world was failing. Since that time he has been besieged by people who have asked for a solution. *Alternative to Futility* is the answer. It is not an easy answer, for it precludes the soft living of most who wish for peace without having the courage to live for it.

The author states that the one hope lies in the formation of a redemptive society which has the fortitude to organize by self-discipline for the true values of life. The book is a most practical one, one that should be of the utmost value to those who really wish to make the way of Christ succeed in this modern world. Latter-day Saints will be pleased to learn of his feeling that we have a religion that through its self-discipline helps us maintain our standards in time of stress.—M. C. J.

## LITTLE GOLD PIECES

(Juliaetta B. Jensen. Stanway Printing Company, Salt Lake City. 1948. 233 pages. \$3.00.)

WITH Marinda Allen and Samuel Bateman it was a case of love at first sight. But for Marinda in the days after her marriage at sixteen there was much of work and little of play. Her imperative will was to do right and to train her children to do right. When Samuel brought another wife into the home, Marinda accepted her and treated her in the same way as she would have treated a sister. She maintained this position throughout her life. When Juliaetta wished to buy a new dress for her mother, Marinda said that one must also be purchased for Harriet, the plural wife.

The book is beautiful, poignant reading—and paints the picture of early-day Mormons as it should be painted. It is a good, clean story of Latter-day Saints and deserves reading by all members of the Church.—M. C. J.

## THE GOLDEN PLATES

(Florence Pierce. Numerous photographs and illustrations. Available in bookstores. 206 pages. \$2.50.)

NATURALLY, this book, beautiful in printing, binding, and contents would require a second edition. The text has been enlarged. There are pictures of ancient American remains, and additional evidences for the truths of the Book of Mormon—fruits of study and travel in Nephtie and Lamanite lands. All this is so clearly written and so simply arranged as to be understandable to young and old.—J. A. W.

# Editorials

## To Young Married People

MARRIAGE is being flaunted today. Read the divorce statistics.

Here is a word to young married people:

A ship was nearing the coast. The captain was training his subordinate. "Turn the ship a degree to the right," said the captain.

"Done," said the sailor, "but why? The wide entrance to the harbor looks safe everywhere."

The captain smiled, "Sure, it looks safe, but to the left, where we were going, a long series of submerged rocks would wreck a ship. When we get a little nearer you will see the breakers."

"Thanks," said the sailor. "You know the coast. I want to be a captain some day. I shall profit by your knowledge."

This simple story could well be learned by all young married people, and by many of the older.

Marriage is a voyage on the sea of life. Steered right, it always leads to the haven of happiness. Off course, ever so little, the breakers are struck; the ship may founder.

What are the danger spots, as shown by the chart of experience?

First, be sure you love the woman or man. Of course, love, properly cultivated, increases with the passing years. Then, begin aright; and keep to the right, despite the storms of life.

The relationship of man and wife is a glorious experience of body and soul when lived righteously, which brings about the deepest happiness in life. Marriage is more than the satisfaction of fleshly temporary appetites. It is a sacrament that makes possible the permanent, challenging joys of life. It must be held by husband and wife, as a sacred gift, pure and unsullied. The falling apple rots through, though it was struck at only one point.

Have daily prayers together; the first one on the wedding day. When children come, keep it up, and have them take their turn. Time can always be found. The devil recedes from a praying family. Temptations lose their power there.

Attend to your Church duties. The unanchored ship drifts and often is driven on the rocks.

Don't answer an angry word. It takes two to make a quarrel. The storm will clear. The lightning will be forgotten. Don't spoil the happiness of any day.

Be yourselves in your daily lives. You have convictions. Don't trifle with them to curry favor with business associate, friend, or neighbor. For you, at a social gathering, Brigham tea\* instead of coffee or tea; a soft drink instead of the coke or cocktail. Real respect and trust come to those who cling to their principles.

\*Warm water flavored with milk and sugar

Live within your means, even if you earn but little. Debt is an economic devil. If you save systematically, the "emergency" will find you prepared. Don't envy or try to imitate those who have more than you. As life goes on you will gradually and normally secure the luxuries that you desire.

Pay no attention to meddling relatives. You are living your own lives. Instead of a mother complex, let the wife develop a husband complex. Let the husband trade his mother complex for a wife complex.

People of high ideals and good taste do not engage in conversation about marital difficulties and divorce. First-class society has better conversational subjects. Besides it is dangerous. It makes evil commonplace.

Look upon divorce with pity, unless there is a real cause for it. Often it creates a feeling of disgust. Good seldom comes from it.

To husbands: Don't go out with other women. To wives: Don't go out with other men. You have no right to do so. Besides, if you do, you are taking a terrific chance that the devil will get you. Moral sin burns its never-forgetting brand into the soul.

And, keep good company. Don't take the other kind into your bosom.

If you were sealed in the temple, remember the covenants you made there, and the promises made to you.

A man who is a tyrant at home, or who does not love, cherish, and protect the woman he has taken for wife, has not attained the stature of a man.

You want to be captains? Then steer around the breakers.—J. A. W.

## Prayer

FOR it has been written: "No man who prays right can live wrong. . . . No man who prays wrong can live right." Prayer is more than the dutiful bowing of the knee on a clocklike schedule. It should be the beginning and the end of every project. In the beginning, prayer should be the open-minded discussion of plans. (Some folk generally have it all decided what the answer should be before they drop to their knees.)

Too many would like to believe that prayer is a long-distance call for help in which the charges have all been reversed. Prayer should be the constant companion while a concrete foundation is placed under that air castle. There must be work—plenty of it—on the part of the beseecher, because faith without works is dead. Each has experienced the coming to a dead end, in and of one's self, only to have the way lighted anew by

(Concluded on page 52)



# Evidences and Reconciliations

## cxxx. *Can the Lord Hear the Prayers of the Deaf?*

THIS pathetic question from one deprived of the gifts of hearing and speech, may of course be easily answered.

We are taught that an influence issues from the presence of God and fills all space and all things therein, including the human body.\* By this means the Lord is in touch with every part and place of the universe in which he dwells. It conveys to the Lord not only the spoken words, but also the thoughts of humanity.

Moreover, by acts as by words do we worship the Lord. If a thought or desire in the human heart is sincere and earnest, it will manifest itself in the deeds of that person. In one sense our acts are prayers to him. It is the whole man, his thoughts, words, and acts that the Lord observes and judges.

A deaf person may speak to the Lord as effectively as those who have the great gifts of hearing and speech. Those who are so afflicted are not absolved from praying. They should cultivate the spirit of prayer in their hearts, in their thoughts, and in their deeds, feeling assured that the Lord will know all that they do and hear all their petitions, and that he will bless them accordingly.

—J. A. W.

\*D. & C. 88:11-13

## cxix. *Why Are Buildings Dedicated?*

THE practice of dedicating buildings is as old as the Church, and older. Solomon's temple was dedicated amidst elaborate ceremonies. Soon after the Church in this dispensation was organized, a temple was built in Kirtland, Ohio. On March 27, 1836, it was dedicated. All the other temples of the Church have been dedicated in a public and solemn manner. Meetinghouses of the Latter-day Saints, when fully paid for, are also always dedicated. Many of the most glorious manifestations of the Church have occurred in connection with the dedications of temples and meetinghouses.

This practice is not confined to temples and meetinghouses. The practice of the Church is to dedicate any building intended for a good purpose. For example, in 1852, a few years after entering the Salt Lake Valley, the pioneers built a social hall to provide a place for the recreation of the people. This building was formally dedicated just before its opening. In 1862, when the

Salt Lake Theatre had been completed, President Daniel H. Wells, counselor to President Brigham Young, dedicated the building.

It has been a common practice also among Latter-day Saints to dedicate the homes in which they live. When a home has been secured and paid for, a dedication is frequently held. This practice carries with it the same ideals, hopes, and aspirations embodied in a dedication of more public places.

The Latter-day Saints do not claim to be the originators of the practice of dedicating buildings, but are very sincere and earnest followers of it. Throughout the world, the practice of dedicating public places is very common. Churches, hospitals, libraries, and cathedrals are dedicated amidst much pomp and splendor.

The central event in dedicating ceremonies among the Latter-day Saints is the prayer of dedication. Those of past dedications are as inspiring today as when they were given. The prayer given when Solomon's temple was dedicated has comforted hosts of people.<sup>1</sup> Joseph Smith's prayer when the Kirtland Temple was dedicated is published as section 109 in the Doctrine and Covenants. The prayers offered at the dedication of the various temples show the prophetic power which guides this Church.<sup>2</sup> The noble prayer at the dedication of the Salt Lake Theatre might profitably be read by all who offer dramatic recreation.<sup>3</sup> They are models which might well be followed by all who are called upon to dedicate buildings.

The dedicatory prayers, as reported, fall into several parts, instructive, enlightening, and inspiring.

First, there is in such prayers an expression of gratitude to the Lord for the possession of the building, an acknowledgment that without his help man cannot succeed in any endeavor. Then follows, usually, a promise that the house will be used to help advance the gospel cause in this day. That is, that in all activities within the building the Spirit of the Lord shall rule and direct. Only things will be done in the house which are in harmony with the principles and laws laid down by the Lord for the guidance of his children.

Blessings are also asked upon all who have helped in the construction of the building, and those who participate in the dedicatory service. Special blessings are asked for all who may use the building so that help from heaven may be received by them in all their labors and in every moment of need.

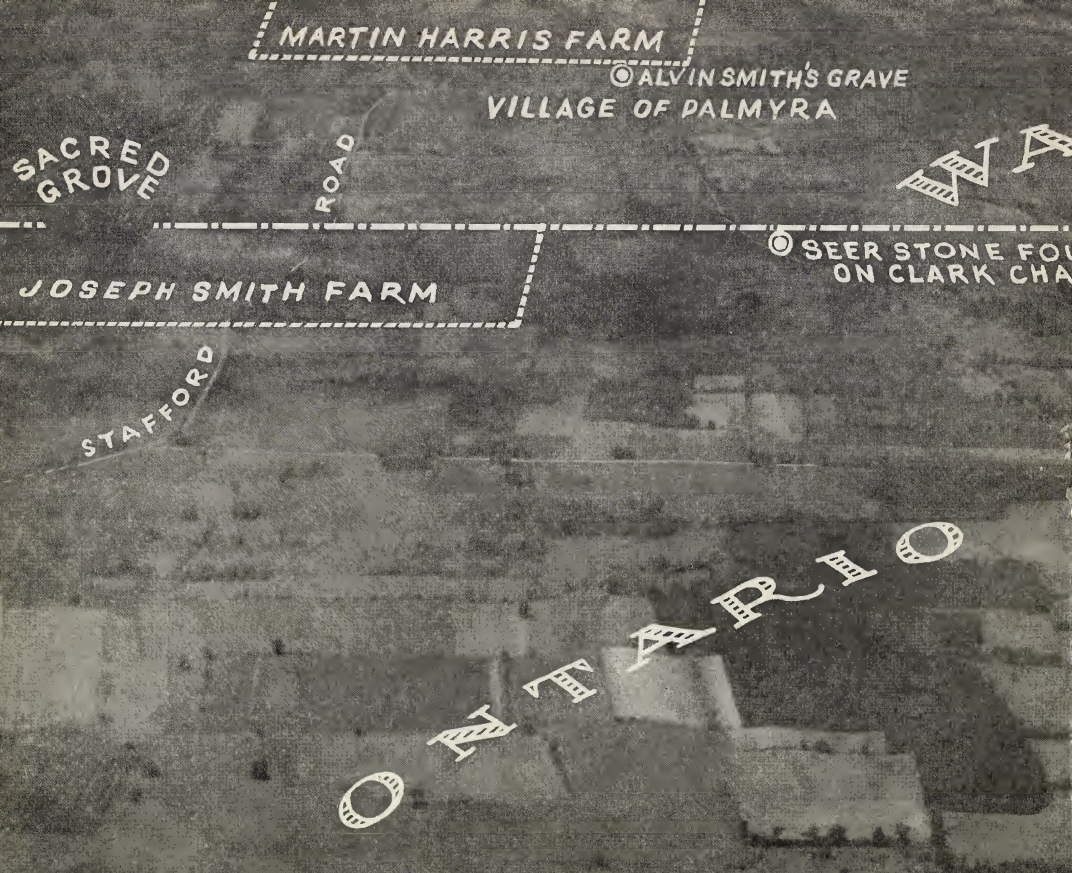
(Concluded on page 56)

<sup>1</sup>1 Kings, chapter 8; 11 Chronicles, chapter 6

<sup>2</sup>Nauvoo Temple, *Journal History*, 1846, April 30, p. 1; St. George, *Journal History*, April 6, 1877; Logan, *Millennial Star*, 46:386; Mantz, *ibid.*, 50:385; Salt Lake, *Contributor*, 14:292; Hawaiian, *The Improvement Era*, 23:281; Alberta, *ibid.*, 26:1075; Arizona, *Liahona*, 25:245; Idaho Falls, *The Improvement Era*, 48:562.

<sup>3</sup>Daniel H. Wells, Bryant S. Hinckley, p. 323





## THE CRADLE OF MORMONISM

Spots sacred to members of the Church of Jesus Christ of Latter-day Saints are pictured in this unusual aerial photograph of Hill Cumorah and vicinity. Among the important events which took place within the area shown are:

1. Vision of the Father and the Son (Sacred Grove)
2. Visions of the Angel Moroni (Joseph Smith Farm)
3. Revealing of the Gold Plates and the Urim and Thummim (Hill Cumorah)
4. Finding of Seer Stone (Clark Chase Farm)
5. Mortgaging of the Martin Harris Farm from which funds were obtained to print the Book of Mormon (Town of Palmyra)
6. Publishing of the Sacred Book (Village of Palmyra)



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34



## "Let Me Do It Myself"

By Janette Stevenson Murray

WE had company who would breakfast with us, and our three-year-old son was taking a long time to lace his shoes. To have him ready sooner, I took the laces from him. Though he lustily objected, crying out, "Let me do it myself, Mother!" I persisted in lacing the shoes. Then I started breakfast. "We must adhere to an orderly routine," I thought.

Soon after this, I visited the kindergarten; my little daughter wanted me to see their project—a toy shop. The week before, the project had been a streetcar, but I had been too busy to make the visit at that time. The shop, arranged in one corner of the large room, made a brave showing. Rows of orange boxes which the children had painted green were standing on end. These boxes made the walls of the shop, while their tops served as counters and their partitions formed shelves underneath.

The children were making toys to sell in the shop. One little girl had some green water-color paint which she was industriously applying to the outside of a pasteboard box. Two girls were tacking wheels onto carts made of boxes. Some boys were making airplanes. One boy started to nail two boards together, but the nail bent and fell to the floor. He began teasing the boy beside him.

"How are you getting on with your airplane, Albert?" inquired the teacher.

He looked at her helplessly. "The nail bent," he said.

She encouraged him to find it, and then she straightened it for him and stood by while he drove it in. But when she left him, instead of getting another nail, Albert dropped his hammer and went to look at the little girl who was beginning to put lavender paint on the inside of her green box.

"Your airplane needs some more nails, Albert," said the teacher.

Albert found a nail, but then he could not find his hammer. The teacher showed him where it was and again stood over him until he had driven the nail in. Although she left him with another nail in his hand, he could not decide where to drive it in, until she came back and helped him to choose the place. "Now see if you can finish this all by yourself," she said.

"I can't do it alone." The little fellow's lips quivered. "Mama always helps me."

I REMAINED until the close of the session, and while the children were putting on their wraps, I talked with the teacher.

Soon Albert came, saying, "I can't find my other mitten."

"Feel in your pockets," advised the teacher.

The boy began feeling about in his jacket pockets and out came the mitten.

"Albert seems to be a good deal of trouble," I said, when he was out of hearing.

"He has not been here long," the teacher answered, "and he is one of those children whose mothers do everything for them. He has no self-confidence—has to be helped almost every step of the way. You notice how well most of these children take care of their wraps and that they put them on without help."

"I suppose when they first come, you see a great difference between the children," I ventured, "and, of course, it depends largely on whether or not we mothers have encouraged them to do things for themselves."

"Yes," agreed the teacher, "it is really very easy to help children too much; and it is an unkindness, for the more afterwards at a great disadvantage."

Walking home, I pondered over the case of the helpless Albert, and then I remembered how I had persisted in lacing my small boy's shoes while he was indignantly protesting, "Let me do it myself, Mother!" I was no better than Albert's mother—really worse—for I was placing formality above my little son's op-

THE IMPROVEMENT ERA



portunity to gain a worth-while experience. If I continued such practices, he might grow to be another helpless five-year-old.



Josephine B. Nichols

#### QUANTITY RECIPES

**E**CONOMICAL quantity recipes for quality foods:

You will want to use these recipes for your Relief Society luncheons and dinners, M.I.A. parties and firesides, or for any large group gathering.

##### Success Punch

- 12 lemons
- 3 oranges
- $2\frac{1}{2}$  cups sugar
- 1 quart water
- 2 46-oz. cans pineapple juice
- 1 46-oz. can grapefruit juice
- 2 quarts carbonated water
- ice cubes

Slice lemons and oranges; add water and heat to boiling. Mash with potato masher while heating. Strain, add sugar, and cool. Add fruit juices, carbonated water, and ice. Garnish with mint sprigs or slices of fruit. Yields fifty servings, two punch cups each (approximately two gallons).

##### Split Pea Soup

- 4 pounds split peas (about 2 quarts)
- $1\frac{1}{2}$  pounds trimmings from ham or ham hock, or 1 pound bacon cut in pieces
- 4 small onions
- salt and pepper
- $3\frac{1}{2}$  quarts evaporated milk

Pick over and wash split peas. Cover with water and soak several hours. Drain. Add one and three-fourths gallons boiling water, the ham, and the onion. Boil until peas are tender. There should be about two and one-fourth gallons pulp and liquid. Add milk, salt, and pepper to taste. A few thin slices of frankfurters may be used as a garnish for each serving. Makes fifty one-cup servings.

##### Chicken and Noodle Supreme

- 1 pound (2 quarts) noodles
- 3 quarts cream white sauce
- 4 pounds cooked chicken meat (may use canned chicken)
- 1 No. 2 can pimiento and remaining ingredients. Pour into greased baking dishes, cover with buttered crumbs and bake in a moderate oven (350° F.) thirty minutes. Yields fifty servings, approximately five ounces each.

(Concluded on page 36)

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## COOK'S CORNER

(Concluded from page 35)

Variations: Tuna fish, salmon, ham, or Vienna sausage may be used instead of chicken.

### Spaghetti Loaf

- 3½ quarts spaghetti, in two-inch pieces (3½ pounds)
- 14 eggs
- 5 teaspoons salt
- pepper
- ½ cup grated onion
- 2¾ quarts evaporated milk
- 3½ pounds American cheese
- 2 cups finely cut parsley (may be omitted)

Boil spaghetti until tender in boiling, salted water. Drain. Melt cheese in the milk in double boiler. Beat eggs. Add salt, pepper, onion, spaghetti, parsley, then the cheese sauce, stirring to prevent hot sauce from cooking eggs. Pour into greased loaf pans. Bake in moderate oven (325° F.) one hour. Yields fifty slices one and one-fourth inches by three inches by four and one-half inches.

### Perfection Salad

- ½ cup gelatin (2 ounces)
- 3 quarts water
- 2 cups sugar
- 1½ cups lemon juice
- 1 teaspoon salt
- 1 quart chopped celery
- 1 quart shredded cabbage
- 1 quart chopped carrots

Soak gelatin in water. Dissolve over boiling water. Add sugar, lemon juice, and salt. Add vegetables to the gelatin mixture. Cool until salad sets. Serve on crisp lettuce leaves with cooked salad dressing. Fifty servings.

### Cooked Salad Dressing

- 2 tablespoons salt
- 2 tablespoons dry mustard
- ¼ teaspoon cayenne
- ¾ cup flour
- ¾ cup sugar
- 6 eggs
- 3 cups evaporated milk
- 3 cups water
- 1½ cups vinegar

Mix dry ingredients. Stir in egg yolks, then milk and water. Cook over boiling water until mixture thickens, stirring constantly. Remove from heat, cool, add vinegar. Makes one and two-thirds quarts.

### Pineapple Orange Sponge

- 1 pint juice drained from crushed pineapple
- 1 cup egg yolks (about 12)
- ¾ cups crushed pineapple
- 3 cups sugar (1½ pounds)
- 1½ cups orange juice
- 2 teaspoons grated orange rind
- ¼ cup gelatin (1 ounce)
- 1 cup cold water

- ¾ cup egg whites (about 6)
- 1 pint evaporated milk

Scald pineapple juice and pour over slightly beaten egg yolks; cook over boiling water until mixture thickens. Add to the crushed pineapple with the sugar, orange juice, and rind. Soften gelatin in cold water and dissolve over boiling water. Add to the pineapple mixture and cool. When the pineapple mixture begins to stiffen, fold in the stiffly beaten egg whites and evaporated milk, which has been thoroughly chilled and whipped stiff. Pour into molds and chill until set.

Yields forty-eight two-thirds-cup servings.

### Coconut Drop Cookies

- ½ cup butter or margarine
- 1 cup sugar
- 3 cups flour
- 2½ tablespoons baking powder
- ¼ teaspoon salt
- 2 eggs, slightly beaten
- 1 teaspoon lemon juice
- 1 cup evaporated milk
- 1¼ quarts shredded coconut (10 ounces)

Cream fat thoroughly. Add sugar and continue creaming until light and fluffy. Sift flour, then measure. Combine eggs, lemon juice, and milk, and add alternately with the combined dry ingredients to the creamed sugar and fat. Add coconut. Drop by spoonfuls on greased baking sheets. Sprinkle coconut on top. Bake in moderate oven (350° F.) about twenty minutes.

Makes six dozen, two-inches in diameter.

## HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that one with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

When children's anklets or men's sock become too badly worn to be mended, cut with scissors till they lie flat, store in convenient place in kitchen to be used for dusting, shining shoes, and other tasks requiring a small cloth.—Mrs. L. J., Hood River, Ore.

When you are in a hurry to whip cream, put crushed ice and salt in the lower section of your double boiler and the cream in the upper section. The cream whips much quicker and is almost frozen when ready to spread on cake or pie.—C. F. P., Seattle, Washington.

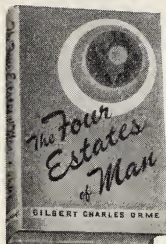
To conserve on sugar and still have a delicious icing for cake or cookies, mix one-half cup of jelly with the stiffly beaten white of one egg. Apply to cake and let harden, which takes four to six hours.—P. V. S., Jackson Heights, New York.

To clean a red leather-covered chair use a soft cloth to apply a mixture of one part vinegar and two parts linseed oil. It will clean the soiled spots and remove the stiffness from the leather.—F. N., Nubieber, California.



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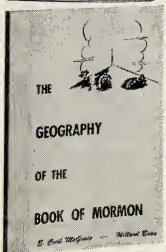


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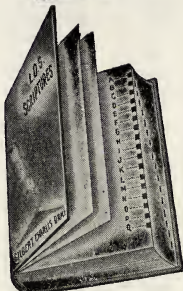


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by Daniel H. Ludlow

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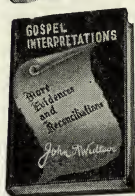


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## Vision of Leadership Essential

VISION is essential for performing effectively any supervisory or operational function in the Church as well as in business. Supervision on any level of management or operation requires just that—super vision.

Many years ago King Solomon sagely declared a profound truth when he said: "Where there is no vision, the people perish." (Proverbs 29:18.) That same principle is just as true today as when it was given, whether it be applied to general Church officers, stake presidencies, bishoprics, or quorum leadership.

Members of the general priesthood committee serve in the capacity of acting as a planning board for forming general policies and objectives for the guidance of priesthood activities. In a sense its task is to perform, under the direction of the First Presidency and the Council of the Twelve, the function which the Prophet Joseph Smith explained in his remark: "I teach them correct principles and they govern themselves." Stake presidencies and high councilors work together as a controlling unit to inaugurate and inspect the operation of the policies and objectives set forth. It is up to quorum presidencies, however, and those whom they appoint to assist them, to put the general plans and policies into operation. On the operational level vision is required in order to make the program effective.

In the present program basic instructions have been provided to guide priesthood officers in the performance of their divinely imposed responsibilities. It is the responsibility of quorum officers to put these into operation and to devise procedures which will do so effectively. Any attempt on the part of the general priesthood committee or stake presidency to exceed their prerogatives would weaken quorum officers and divest them of functions which have been assigned to them. In a sense it would deprive them of the right to act and make decisions pertaining to the welfare of those entrusted to their charge. It is well, therefore, that each level of supervision perform its intended functions efficiently and keep inviolate the rights of others in carrying on theirs.

The field of personal welfare is broad enough to permit almost unlimited projects and activities which will contribute a maximum toward the personal well-being of every quorum member. Even a superficial study of the field of quorum activity and Church service reveals the magnitude of the job to be accomplished. As is evident, a smooth functioning fact-finding and statistical committee is an indispensable

# Melchizedek

## CONGRATULATIONS AND GREETINGS

At this season people see the past year in retrospect. Resolutions intended to correct existing deficiencies are made and goals as yet unattained are envisioned with new hope. Priesthood officers and quorum members may well look back with a certain pride. The work of the Lord is stronger and more firmly established than ever before, notwithstanding the fact that fewer brethren are wholeheartedly and energetically engaged in the work of building up the kingdom of God on earth than might be desirable.

The new *Melchizedek Priesthood Handbook* has met with a gratifying response. More efficient and purposeful work has resulted in a great majority of quorums and stakes through the use of this guide. The goals set forth therein sometimes seem difficult to attain, yet prayerful, energetic work by devoted leaders has done much to increase the effectiveness of the priesthood program throughout the Church.

During the year we have endeavored to give suggestions in letters to stake presidencies, which we hope have been helpful. Your willingness to respond unselfishly is deeply appreciated and it is readily apparent that the Lord is blessing you in your righteous efforts.

Through the centuries has come that great challenge to leadership, "Feed my sheep." May we as his servants accept this opportunity without reservation, being assured that he will help us achieve his noble purposes more fully during the new year before us.

We express our sincere gratitude for the splendid spirit manifest in your responsibilities during the past year, and pray for your continued welfare. May each bearer of the priesthood seek knowledge and understanding more diligently that their work may be even more fruitful of good filled with greater satisfaction in contemplation of faithful service well rendered and goals more nearly achieved.

THE GENERAL PRIESTHOOD COMMITTEE  
OF THE COUNCIL OF THE TWELVE

aid in ascertaining the condition and needs of quorum members whereby the other two committees may energetically and understandingly pursue a course which will result in promoting effectively quorum activity and Church service as well as caring properly for their personal welfare.

Since conditions vary in all stakes as well as in individual quorums, plans and activities will have to be envisioned by quorum presidencies to meet adequately the needs indicated by the general program. Detailed instructions, programs, suggestions, and plans would have a marked effect in stifling individual initiative. Maximum freedom of planning and action is essential. Under such a plan of action the welfare of priesthood members can best be served *provided* the officers and their assistants charged with the responsibility of putting the program into action have the requisite vision to determine quorum needs and effective means of overcoming obstacles and promoting the welfare of those dependent upon their leadership.

If it be true that "where there is no vision, the people perish," it is likewise

true that where there is vision the people flourish. Without the help of the Lord quorum officers cannot succeed; with his help they cannot fail.

## Quorum Activity and Church Service

### *Stressing Sacrament Meeting Attendance*

SACRAMENT MEETING ATTENDANCE throughout the Church by members of the Melchizedek Priesthood needs to be stressed. Many, perhaps, have failed to understand adequately the significance and purpose of this meeting. Herein the quorum activity and Church service committees may render a valuable service by emphasizing the need and importance of such a gathering and lending encouragement for attendance.

The Savior during his earthly ministry significantly declared: "The things of God knoweth no man but by the Spirit of God." This Spirit of God, frequently referred to as the Holy



# Priesthood

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE — HAROLD B. LEE, CHAIRMAN; EZRA TAFT BENSON, MARION G. ROMNEY, THOMAS E. MC KAY, CLIFFORD E. YOUNG, ALMA SONNE, LEVI EDGAR YOUNG, ANTOINE R. IVINS, RICHARD L. EVANS, OSCAR A. KIRKHAM, S. DILWORTH YOUNG, MILTON R. HUNTER, BRUCE R. MCCONKIE

Ghost, has the responsibility of testifying of "the Father and of me" and of revealing "the truth of all things." To every baptized member of the Church of Jesus Christ has come the right and privilege to receive and enjoy this gift of the Holy Ghost. That gift, however, can only become and remain a vital, active force through personal righteousness.

Each Sunday in sacrament meeting, which is conducted by commandment of the Lord, all worthy members have the privilege of partaking of the sacramental emblems instituted by our Lord. To those who worthily partake the promise is given that "his Spirit" will "always be with them." We are living in a time of uncertainties and perplexities, when men and nations seem to be groping blindly. Some are confused concerning the "things of God," others are skeptical, while still others openly criticize and deny them. How important it is, therefore, that since the things of God are known only by the Spirit of God that we keep that Spirit alive and the guiding force in our lives!

The Lord, knowing the needs of mankind, has graciously provided the medium of the sacrament meeting for accomplishing this vital purpose. He has further indicated that this meeting is also provided "... that thou mayest more fully keep thyself unspotted from the world." (D. & C. 59:9.) These factors are essential and can be promoted most effectively through quorums. We commend this activity to all.

## Personal Welfare

### *Tithes and Offerings*

"If ye love me, keep my commandments." (John 14:15.) Thus spake the Savior on the eve of his betrayal. Basically this admonition embodies the primal reason for observing the Lord's commandments with respect to tithes and offerings. It hearkens back to the reproph given Saul of old by the Prophet Samuel:

... Behold, to obey is better than sacrifice, and to hearken than the fat of rams. (I Samuel 15:22.)

When mankind obeys, the Lord al-

ways has a choice blessing in store. To those who obey has come the promise of the greatest of all blessings, even the divinely given knowledge that Jesus is the Christ and that God is the Father. Those who do not keep the commandments are withheld from the full realization of this priceless blessing.

By way of amplification, Jesus continued to express this thought in the following words:

He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (John 14:21.)

Then he emphasized, in response to an inquiry by one of his disciples, that great promise, saying:

... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. (*Idem* 23.)

What a glorious promise!

Quorum officers charged with the responsibility of looking after the personal welfare of their quorum members should stress the importance of observing the laws of tithing and offerings. Brethren who are indifferent or careless regarding these matters cannot enjoy the blessings and power which are requisite if the Holy Melchizedek Priesthood is to be the positive influence for good designed by the Lord.

Since "the powers of heaven"—or the powers of the priesthood—"cannot be controlled nor handled only upon the principles of righteousness," every effort should be made to encourage brethren to comply with all God-given principles and commandments in order to keep inviolate and operative the power the Lord has vouchsafed to man for the blessing of his children.

What greater security can be brought to priesthood members in caring for their personal welfare than to encourage them in keeping the commandments, the keeping of which will result in one of the greatest blessings ever pronounced. How strict was the Lord's injunction and how gracious his promise concerning the matter of tithes and offerings! Thus hath the Lord spoken in Malachi:

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. (Malachi 3:8, 10-11.)

Quorum presidencies will do well to stress this phase of personal welfare throughout the year. The blessings resulting therefrom will be multitudinous and one of the finest means of securing the personal welfare of each member.

## NO-LIQUOR-TOBACCO COLUMN

Conducted by  
Dr. Joseph F. Merrill

### Elections and Liquor

THE material for this column in the December issue of THE IMPROVEMENT ERA was called for before final results of the November elections were known. However, enough was known two days following the election to enable us to report that Kansas had repealed the sixty-eight-year-old prohibition clause of her constitution and that Washington had approved "sale by the drink." As a small offset to the losses in Kansas and Washington, the voters in Oregon (a monopoly state) rejected by a large majority a proposed "sale by the drink" provision. In California the result of the election may be called "a draw"—the dries lost their local option proposition and the wets their measure to loosen up the liquor control measure. However, the situation in California relative to liquor control is said to be bad—the laws there need to be tightened up, made more stringent.

According to one dry leader in California, who commented on the results of the voting relative to liquor:

We are up against the fact that a terrible moral disintegration is taking place in America. Human values are sinking out of sight. Men are being controlled by their desires, by greed, by avarice, and by other forces that mean the annihilation of the best there is in personality. However, we who believe in God and in the final survival of righteousness must never lay down arms or discard our armor because of the evil tides that are flowing.

(Concluded on page 42)



# The Presiding

## WARD YOUTH LEADERSHIP

### OUTLINE OF STUDY

FEBRUARY 1949

#### TEACH THE TRUTH

EVERY teacher in the Church is under solemn obligation to teach the truth and nothing but the truth—the word of the Lord—the gospel of Jesus Christ.

What about personal opinions? Good, provided they square with truth. A teacher in the Church betrays his trust who teaches anything at variance with truth.

Know what you are talking about whenever and wherever you teach. Wisdom is, perhaps, as much in evidence in your silence when you do not know, as it is in your most eloquent demonstration of knowledge. It is more honorable to admit you do not know than to cast uncertainties and vicious doubts in the role of truth.

Recently a young woman arose in a fast meeting to bear her testimony. When she had testified of the goodness of the Lord, she said, in effect, "On behalf of the young people, I plead with our leaders and our teachers to teach us the gospel of Jesus Christ. We are not interested in your personal opinions or in the philosophies of men; we want the truth."

Here is your challenge, teachers. Can you, will you, measure up?

#### TEACHING FALSE DOCTRINE

President Joseph F. Smith warned against the teaching and preaching of false doctrines:

Among the Latter-day Saints, the preaching of false doctrines disguised as truths of the gospel, may be expected from people of two classes, and practically from these only; they are:

First—The hopelessly ignorant, whose lack of intelligence is due to their indolence and sloth, who make but feeble effort, if indeed any at all, to better themselves by reading and study; those who are afflicted with a dread disease that may develop into an incurable malady—laziness.

Second—The proud and self-vaunting ones, who read by the lamp of their own conceit; who interpret by rules of their own contriving; who have become a law unto themselves, and so pose as the sole judges of their own doings. More dangerously ignorant than the first.

Beware of the lazy and the proud; their infection in each case is contagious; better for them and for all when they are compelled to display the yellow flag of warning, that the clean and uninfected may be protected. (*Gospel Doctrine*, 1939 ed., p. 373.)

## FURNISH SACRAMENT MEETING PROGRAM ADULT MEMBERS OF AARONIC PRIESTHOOD



Bishop Theron S. Hall and his workers among the adult members of the Aaronic Priesthood in the Springville Seventh Ward, Kolob (Utah) Stake, have provided us with another example of what can be done when leaders lead.

In a recent sacrament meeting, worthy adult members of the Aaronic Priesthood furnished the entire program, including the singing, opening and closing prayers, blessing the sacrament and passing it to the assembled Saints, ushering, and speaking.

In reporting the meeting, President Andrew G. Petersen, counselor to Stake President Ernest A. Strong, said: "It was one of the most delightful and spiritual sacrament meetings I have ever attended. These brethren are a splendid help to the ward and to the bishopric."

Included in the photograph, in addition to President Petersen and Bishop Hall, are Jacob Felix, high councilman; Edgar S. Best and Jesse H. Whiting, counselors in the bishopric; and members of the ward committee.

Here is a good lead! Who will follow?

Jesus denounced the false teacher and commended the teacher of truth:

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (Matt. 5:19.)

#### THE POWER OF TRUTH

The Prophet Joseph Smith attributed his great power to the teaching of truth:

In relation to the power over the minds of mankind which I hold, I would say, It is in consequence of the power of truth in the doctrines which I have been an instrument in the hands of God of presenting unto them, and not because of any compulsion on my part. (*Teachings of the Prophet Joseph Smith*, p. 341.)

#### A PROMISE TO TEACHERS

Speaking of "The Dividends of Teaching," the late President Heber J. Grant made a thought-provoking promise to the teachers of youth:

There is no dividend that any human being can draw from bonds or stocks, or anything in the wealth of the world, that compares with the knowledge in one's heart that he or she has been an instrument in the hands of God of shaping some life for good. And I can promise the righteous teachers of our youth that as the years come and go they will gather dividends of thanks and gratitude from the children whose lives they have been the instruments in the hands of God of shaping for good. (*Gospel Standards*, pp. 167-168.)

#### Leaders of Youth

### Speaking of Resolutions

MUCH GOOD has been accomplished through righteous resolutions made at the beginning of a new year and faithfully carried out during the year.

But one thought—Why wait for the new year to make resolutions when a new day dawns upon us every twenty-four hours? A new day is as clean and promising as a new year and it is placed at our disposal in the ratio of 365 to 1.

Consider well what could grow out of a resolution, made and fulfilled each day, to do our very best to bless the lives of young people, compared with one such resolution made only at the beginning of the year.

Here is a suggested daily resolution to be influenced by prayer and to be powered by righteous persistence:

Today, come what may, I will help some youth to find his way.

Note especially that the promise made by President Grant was to the righteous teachers of our youth. "Righteous teachers" teach the truth and nothing but the truth—the word of the Lord—the gospel of Jesus Christ.

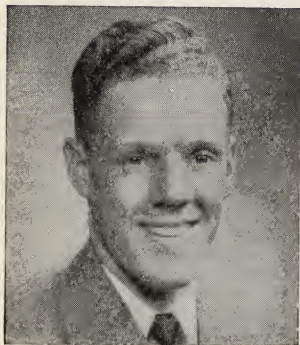
—L. A. P.



# Bishoprie's Page

Edited by Lee A. Palmer

## A Super Record



DAVID J. HASLAM, JR.

We present not only a "challenging record," but what we consider a "super record."

David J. Haslam, Jr., was recently ordained an elder in the Salt Lake City Twenty-eighth Ward, Riverside Stake.

David was ordained a deacon when he was twelve years old. From the time of his ordination to the office of deacon until he was ordained an elder, seven years, he maintained a one hundred percent record of attendance at priesthood meeting, sacrament meeting, Sunday School, and M.I.A.; he has always paid a full tithing and has never knowingly violated the Word of Wisdom; he is an Eagle Scout.

David served successively as president of the deacons' quorum, president of the teachers' quorum, and secretary of the priests' quorum.

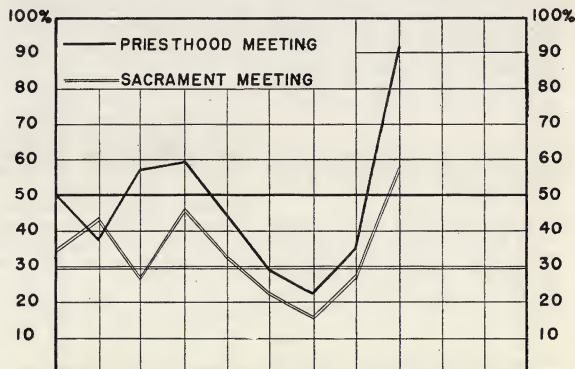
Here is a challenging record, not only to other members of the Aaronic Priesthood but to Brother Haslam himself from here on.

## IT CAN BE DONE WHEN LEADERS LEAD

### TEACHER'S QUORUM

#### PHOENIX FIRST WARD

#### PHOENIX STAKE



	Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sep.	Oct.	Nov.	Dec.
PRIESTHOOD (cumulative)	50	43	48	51	49	46	42	41	46			
SACRAMENT (cumulative)	36	40	36	39	38	35	32	32	34			

THE accompanying chart is solid evidence that boys will follow leaders. Study the chart carefully. Note the proverbial spring and summer decline and then observe the climb in attendance records. Do you suspect it "just happened"? Well, it "happened" all right—but only after some determined leadership "dug in" to avert failure.

As can be observed, this quorum stood a very poor chance of earning the standard quorum award for 1948. It was the only quorum in the stake in such a predicament. Stake and ward leaders became alarmed since Phoenix Stake was about to be dragged down from the one hundred percent standard quorum award record it had maintained

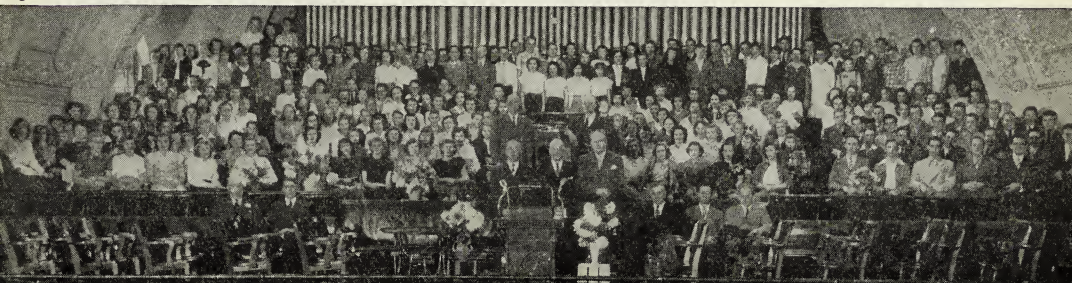
since 1941. In two months, attendance at priesthood meeting jumped from twenty-two percent to ninety-two percent, while attendance at sacrament meeting moved upward from seventeen percent to fifty-eight percent. Later reports disclose the quorum now in a position to qualify for 1948. Here is more evidence that "it can be done when leaders lead."

Incidentally, Executive Chairman Douglas H. Driggs and the faithful and efficient members of the stake committee provide a similar chart on each quorum in the stake each month, showing cumulative percentages to date. The charts are exhibited each month in the stake priesthood leadership meeting.

### OGDEN STAKE YOUTH CHORUS PROVIDES MUSIC FOR QUARTERLY CONFERENCE

This large chorus of 265 young people furnished the singing for the recent quarterly conference of the Ogden (Utah) Stake. Presiding Bishop LeGrand Richards represented the General Authorities of the Church at the conference and was enthusiastic over the quality of their music and most especially over the tone and atmosphere these young people brought into the conference sessions.

The large chorus was directed by Douglas Brian, with Samuel F. Whitaker as organist.



## NO-LIQUOR-TOBACCO COLUMN

(Concluded from page 39)

Running true to form, the repealists in Kansas spent large sums of money in their campaign and were not backward in making misleading statements and indulging in "gold-brick" propaganda. Said one commentator, "The way American people were befooled, cozened, and bewildered, in putting over repeal, should have taught them" that liquor propaganda can never be trusted. As an illustration, the name of Abraham Lincoln was brought into the prohibition fight by the repealists, the following statement being attributed to him:

*Evil in the liquor traffic results not from the use of a bad thing but from the abuse of a good thing.*

The words italicized were a forgery—not used by Lincoln at all, but were used within the quotes and thus entirely distorted. What Lincoln did say in his address made in Springfield, Illinois, February 22, 1842, was the following:

It is true that even then it was known and acknowledged that many were greatly injured by it [liquor]; but none seemed to think that the injury arose from the use of a bad thing but from the abuse of a very good thing. . .

—a meaning entirely different from that of the repealists' quote.

*The Foundation Says*—, organ of the American Business Men's Research Foundation reports:

Never has the true character of the liquor traffic of America been so startling, not to say brazenly, revealed as in the present attempt to concentrate its whole national set-

up of propaganda and political pressure upon the focal point of Kansas, now fighting to prevent the destruction of its near seventy-year-old bulwark against invasion by the drink trade.

### Local Option

As to local option on hard liquor, the reader may be interested to learn that it exists for units of various kinds—cities, towns, districts, or counties in all the states of the American union, except fourteen. The names of these states are: Arizona, California, Delaware, Indiana, Iowa, Michigan, Missouri, Montana, Nevada, North Dakota, South Carolina, South Dakota, Utah, and Wyoming. At the moment there are three prohibition states—Kansas, Mississippi, and Oklahoma. But Kansas, due to the mistaken judgment of its voters, only awaits the action of her legislature to pass from this list. There is more or less dry area in all the other states, local option laws permitting the people to decide this matter of drink for themselves. As a result the percentage of dry area in the different states and of the population living in those areas differs widely. For example, according to the magazine *Listen*, in Alabama 67.8 percent of the area, in which lives 54.3 percent of the state's population, is dry. In New York state only 0.6 percent of the state's population lives in prohibition areas. In Illinois 13 percent, Ohio 9.1 percent, Vermont 34.8 percent of the population lives in dry areas.

But the interesting thing is that in all but fourteen states the principle of local option is in operation. Why

should this privilege be denied? Is the exercise of it not in harmony with the theory of democracy—a system of government in which the people rule through officers elected by a majority of eligible voters? There is a tendency, of course, to transfer the powers from a local government to a centralized authority—a tendency that is more or less rapidly developing in the United States. The advocates of centralization assert that such a condition spells efficiency, economy, speed of action, and power. But if it does, is not the price a surrender of personal freedom to a greater or less extent—the right to life, liberty, and the pursuit of happiness? Hitler set up an efficient government, but what became of personal freedom in Germany? What American, even though he be a communist, would surrender his American citizenship for that of Russia?

But we are going afield. There are many people in America who want to keep their homes and families as far away as feasible from the debauching influences of drink and of its associated evils. Multitudes of such people do not go to the extent, however, of denying the right to drink to the fellow who really wants to drink, provided he takes his drinks in ways and places that will not contaminate his neighbors and their families. In other words, they do not want drinking dens next door to their homes, schools, and churches. Why should not all such people have the right to vote such places out of their communities? Let the states that now deny local option to their citizens repent in this respect of their autocracy.

## THE FORT ON THE FIRING LINE

(Continued from page 23)

longer than they could. He had worn them out. Forced to recede from their terrible threats of torture and death, they demanded a hundred head of cattle for each one of the boys who had been killed, and fifty head for the one who had survived.

"Tell them I'll promise absolutely nothing for what my people did not do," Jacob ordered, aware that he was getting the whole gang of them under his knee. "Tell them to come over into Grass Valley and be convinced for themselves that the Mormons have not broken faith with them."

Slowly, slowly, by the most per-

sistent concentration and resolution he backed them down from the extreme stand they had taken. They would not promise to go over into Utah and prove how much they had been misled, but after they had held him there twelve long, tense hours, from noon till midnight, their frenzy had spent itself to a point where they permitted him to step out into the midnight air.

He tried to relax from the tortuous strain and stood gazing in a confused reverie at the faraway stars, while a friendly squaw offered him some boiled meat and goat's milk. He knew he had won them—the thought of it was almost overwhelming. In an ecstasy of

wonder and gratitude for the potency of this unique power of human conquest, he poured out his heart in gratitude to the Source of that power. Also he thanked the courageous Smith brothers for their constancy, and he heaved a great sigh of relief when he saw the big river between him and the people whose vengeance he had so narrowly escaped.

FROM that gaping river gorge he traveled the two hundred miles or more over mountain and desert, and told the people at home to look for the Navajos with the coming of spring. They had refused to promise

(Continued on page 44)

THE IMPROVEMENT ERA



## A large black and white group photograph of the 1929-1930 student body. The students are arranged in many rows, posing on the steps of a building. They are dressed in formal attire typical of the late 1920s, including suits, ties, and dresses. The building in the background has a prominent portico with columns. The photograph is oriented horizontally on the page.

Second Row: Joseph Rhoades, Mrs. Adol Rhoades, George Starr, John B. Newbrand, L. Nyeve Crary, Georgia May Cape, Don B. Calton, director; Maurice A. Derbyshire, La. Mayne Hall, Genevieve Caruth, Dr. Wayne Rusan, Art C. Clifford, Grace Howell.

Third row: Cyane Lowe, Eldon W. Bates, Sherrill Anderson, James Harris, James Lowell Stick, Andrea Johnson, William W. Johnson, W. H. Johnson, Jr., William H. Johnson, Boyd Robinson, Wendell Russell, Neil S. Harding, Helen Yave Harwood, George S. Ranson.

Fourth row: Blair Thomas, John M. Nielsen, Robert L. Rife, Stewart Radmali, John A. Toyola, Victor L. Hansen, William W. Hamilton, Coar M. Rowley, George S. Ranson, Frank D. Bagley, Donald E. Larson, George S. Ranson, George S. Ranson.

Gordon ZoBell, J. Milton Beck, Leila M. Beck,  
 Stanley Roy West, Bretzall H. Borlow, Arvello Brown,  
 Fred Whetten, Ervin O. Thayne, Joseph Schimid.  
 Sixth row: Merrill Snow, Wayne Anderson, Richard  
 E. Sheraton, Francis A. Webb, Norman L. Howell,  
 William Fred Darley, Virgil Weatherado, Anne S.  
 Chittar, Robert C. Egan, Eugene C. Stevens, Gordon H. Mofatt, Robert  
 C. Pierce.  
 Seventh row: R. Cline Durfee, D. J. Thomas, Jerome  
 West Herzog, Charles R. Carlson, Milton V. Jorgen-  
 sen, Herman K. Dallar, David Glenn Hawkins, Nyle  
 Harris, A. Eugene Hinton, Edna R. Paulsen, Elaine  
 C. Pierce.

Eighth row: E. Lloyd Ricks, Clarence De Mont  
 Judd, Jr., Levi H. Jorgensen, Harold R. Hoffman,  
 Ted E. Butt, Lee R. Broderick, Raymond S. Davis,  
 Horace Caldwell, Edno Caldwell, Lyndon Bour, John  
 Bour, Elsie Johansen, Marjorie Dunn, Grace B. Peter-  
 son, Harold C. Hansen

Smith row: A. Lynn Ward, Val G. Ross, J. Robert Smith, Arthur W. Ahlberg, Richard W. Hill, Carroll O. Hodges, J. Max Anderson, Reid S. Carpenter, Imogene Lindsay, Marva Joy Zwohlen, Melva Rene Woodard, Thurmon W. Gardner.

Tenth row: Reid Dimond, Don R. Reimann, Verl  
O'Brien, Adlon L. Giles, Lovell Buchan, Sheldon  
Dickinson, Don R. Cowley, Hoyle Buckanon, Lynn  
Bennett, Melvin Robinson, Glen Winslow, Linford  
Beckwith, Ellen Johnson.

Eleventh row: Herman W. Black, Edwin T. Thomas, John S. Wood, Samuel Kenneth Bacon, Jr., C. Dale Jumbo, Glen A. Lloyd, Bernard M. Tonner, Lowrence Jeppson, Donald L. Waterworth, Creed M. Evans, Eugene H. Davis, Aaron F. Jolley, George R. Parker,

Twelfth row: John B. Bench, Eldon M. Payne, Royne D. Bell, DeVon Hammer, Richard D. Lombert, Ralph W. Evans, Jr., Keith G. Winkler.

Thirteenth row: Dale E. Anderson, Irvin Wells  
Levens, Lowell S. Peterson, Clyde B. Christensen,  
Oyvind J. Bonks, J. Melvin Stoheli, Dale C. Hyer, E.  
Litchfield, A. W. Steele, Gerold Boir, Morris

Fourteenth row: Norman D. Cole, Robert G. Allen, Rex C. Stollings, Stanley W. Cramer, William Turner, Eugene J. Culver.

**Fourteenth-B row: Fred Neilson, Clayton Holt, Hol-**

is Johnson, Gale B. Armstrong, Kenneth W. Borber,  
Roger L. Honsen, E. Armond Ashly.

Fifteenth row: Raymond Bowers, Robert E. Livingston, Albert V. Bowler, Norman H. Turley, Paul A. Phelps, Melburn E. McKell, Lorenzo J. Neilson, Jr., Earle C. Wright, Jack D. Draney, Levi W. Oveson, Cleve W. MacDonald, Wallace E. Farr.

Sixteenth row: Lee T. Dolton, Wallace L. Hyer, Royce Chamberlain, Robert E. Anderson, Robert E. Dudley, Alma T. Orr, E. Harris Adams.

Seventeenth row: Roy Worthington, Dewey Nelson.

Glendon M. Campbell, Victor R. Barfuss, Grant K. Fugal, Enno N. Drown, Clifford C. Sorensen, Robert W. Daines, Borry H. Avery, Robert Lee Johnson, Frank B. Russell, Howard L. Gilbert.

**Eighteenth row:** Jerry Eugene Graham, Cleo Goll Stott, Ulnor S. Morrow, George E. Nelson, Jr., Clarence E. Huber, J. Kori Kleinmon, Clyde J. Harmon, Darrell B. Jenkins, Kenneth R. Woods.

**Eighteenth-A row: Daniel R. Zohner, Emmil M. Shermon, Garner R. Harston.**



## THE FORT ON THE FIRING LINE

(Continued from page 43)

they would come, but he had foreseen their intention as he told them good-bye.

When spring came, some of the leading men of the southern nation appeared at Kanab—Tom Holiday, Husteele, and others, to be conducted to Grass Valley and convinced beyond question that Hamblin's people were in no way responsible for the murder.

The blessed monument of friendship was raised again, and its blocks cemented with new confidence. The people of the reservation came again in glad groups to trade as before. In August 1876, a sizable company of them visited Salt Lake City, and a year later a delegation of fifteen of them made another official call on the Mormon leaders, seemingly fearful they were yet to be victims of some hidden cause for misunderstanding. They met enthusiastic welcome and friends who were glad to see them wherever they went. How refreshing! Sweet peace again, peace made the more sweet by the peril so hardly averted.

Yet dark shapes stood nearly visible behind the wings of that pleasant stage, shapes not to be overlooked as they had been before. These few Navajos making the long journey into Utah were the peace-loving, the progressive. Beyond the inhospitable stretch of no-man's-land over which they had come, still lived the persistent spirit of raid and plunder which had defied all outside governments for centuries. This cherished passion of an ancient family of robbers had been intensified as it was transmitted down through succeeding generations, and it was not to be set at once aside by this treaty with the Mormons, any more than it had been set aside by six successive treaties with the United States.

Moreover, beyond that hazy stretch of desert and mountain and yawning river gorge, roamed that other fierce people, the Piutes, more to be dreaded than the Navajos, always in poverty from indolence, with nothing to lose, as free and ready always as a wildcat to fight; the tribe who had tormented the Navajos for generations, the implacable warriors who loved the game so well they helped in the raids of

the Mormons when Navajo courage faltered.

Besides these Piutes, with their impregnable walls and gulches behind them, their country was becoming known as the surest and safest retreat from the arm of the law in all the United States. Desperate fugitives fled to it from many states and territories. Its precipitous terrain bade fair to fill up with the kind of men who shot away the foundation of peace in Grass Valley. If these fugitives from justice should establish themselves in the rocks by these irritable tribes, they would foment trouble more sure and more deadly than the killing of the Kacheenebegay brothers. They might start it at any time, possibly right away, and its red flame would quickly be fanned beyond all control.

It formed a most grave situation calling for wise diplomacy. The problem was of sufficient proportions to engage the attention of the general government, yet it concerned no one so much as the impoverished Mormons; no one else was under such great necessity of framing immediate measures against it. Others had not suffered from it enough to appreciate its danger. However straitened their circumstances, and however much the Mormons were occupied already, it was up to them to keep this dangerous element from going on the rampage with greater disaster than ever before.

THE Church leaders met in solemn council to consider, and the thing they decided to do to head off the impending disaster seemed altogether weak and out of proportion to the magnitude of the problem. Their announcement was surprising; it was in keeping with nothing but the ethics of that peculiar conquest which is accomplished by the appeal of soul to soul. It took little account of the conventional notion of danger, the strength of arms, the defense made possible by superior numbers. The plan they proposed could hope for success only through the faithful use of the policy which saved Jacob Hamblin from the flames and made him victor over a nation crazy for war.

The decision of the Church lead-

ers was to plant a little colony of Mormons in the very heart of all this incipient danger; right on the turbulent border between the Navajos and Piutes, and squarely on the trail of the fugitive-desperado wolf-pack from all over the west. It was a perilous venture, as the years were to prove, its objective to be achieved through great sacrifice, hardship, and danger. With few in numbers and nothing in the way of military defense on which to depend, the little colony would be compelled to hang its hopes of survival on the hand of Providence, and the faithfulness with which it could wield the agencies of peace.

Besides the precarious problem of saving itself with its women and helpless children from the wrath and rapacity of these three breeds of savages, its principal purpose was to save the rest of Utah from further Indian troubles by constituting itself a buffer state between the old settlements and the mischief which might be incubating against them. It was to be a shock-absorber to neutralize what otherwise might develop into another war.

If any man had been shown the country, and a true picture of the prevailing elements where this peace-mission was to be filled, he would have declared it utterly impossible, even in the forty-three years which the task was actually to take.

THE leaders of the Mormon people considered their new plan with great caution from every angle, its difficulties, the dangers it involved. They made no undue haste. Remembering how many of their people had been massacred by Indians in border towns, they resolved to forestall every unnecessary hazard in selecting the place for this important venture, and in the selection of the families whom they would call to do the job.

In the spring of 1879, President John Taylor, successor to Brigham Young, called twenty-five special scouts to explore the region from which the trouble might at any time blaze into life again, and to select there, in the lair of these three evils, the place for the important colony. It was to be a strategic location where the right kind of community



could serve as a lightning rod to absorb or neutralize such deadly bolts as had been reaching for years with disastrous results to the peaceful Mormon towns in the southern valleys.

They called Silas S. Smith, a hardy frontiersman and natural leader, to head the company, and they left Cedar City about the middle of April, crossed the Colorado at Lees Ferry the first of May, and followed a dim road to Tuba City, Arizona, near to the Hopi village of Moencopi where a few Mormon families had settled. The scouts carried much of their provisions and equipment on horses, and most of them rode in the saddle, but they had at least three wagons, and two of the men, Harrison H. Harriman and James Davis had their families with them. According to James Davis there were twenty-six men, two women, and eight children in the company. Besides their string of pack horses and mules they had twenty-five head of loose cattle.

Tuba City was the end of every dim road leading in the direction they wanted to go, and very little was definitely known about the region north and northeast where the uncharted course of the winding San Juan River marked the southern boundary of the obscure Piute region. Let no one imagine the Piutes confined themselves to the north side of the river; when Carson and his troops had swept the country, they came over to plunder whatever remained. They stayed there around Navajo Mountain, and joined the Navajos, when they returned from *Bosque Redondo*, in their raids on the Mormons.

Prudence suggested that the two women and their children should be left with the wagons for safety in Tuba City till it could be known what kind of country and what sort of reception was awaiting off to the northeast, where the scouts hoped to find a way into the southeast corner of Utah.

(To be continued)



# ANOTHER REASON

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## DO YOU READ CHURCH HISTORY CORRECTLY?

(Continued from page 14)

indenture made the 25th day of August in the year of our Lord eighteen hundred and twenty-nine between Martin Harris of the town of Palmyra in the county of Wayne and the State of New York of the first part and Egbert B. Grandin of the same place . . . on that certain tract or parcel of land situated in the said town of Palmyra."

To the average westerner, this would have indicated that the Martin Harris farm was in the city or village of Palmyra. The farm is actually one and one-half miles north of the village of Palmyra, but both the farm and the village are in the Town (township) of Palmyra.

To illustrate further the use of names rather than numbers of towns (townships) here is a report of the tax levies in towns and villages in Orleans County, New York, as published in the local newspaper:

### BOARD VOTES TOWN LEVIES

Albion—The Orleans County Board of Supervisors announced yesterday the tax rates for the various towns throughout the county for 1944 except district taxes.

The Town of Albion, inside the village limits, shows a slightly lower rate for the next year. Lower tax rates have also been announced for the towns of Barre, Carlton, Murray and Shelby, inside the village. Slightly higher rates have been announced for outside the village of Albion, outside the village of Medina in the Town of Shelby and the Towns of Gaines, Ridgeway, Yates, and Clarendon.

Dictionary definitions help but little to straighten out the tangle. Most of them include both eastern and western definitions without indicating the differences. For instance, the *Winston Simplified Dictionary* defines the words "town" and "township" thus:

**TOWN**—(An inclosed place, a group of buildings, town.) 1. any collection of houses, making a distinct place with a name, larger than a village but not organized as a city;\* 2. the citizens or voters of such a place; the townspeople; 3. in New England, a unit of local government of comparatively simple organization, based upon the authority of the town meeting; in other states, a rural unit of local government more or less similar to the town government in New England: a subdivision of a county; a township; 4. a built-up place or collection of buildings, as opposed to the more or less open country.

**TOWNSHIP**—(See Town) 1. a district, or subdivision of a county, considered

as a unit of local government; 2. a rural community organized as a unit of government; 3. a division of land six miles square, divided into 36 sections of one square mile each; 4. in Australia, a village.

In the areas under discussion the definitions of the word *town* that apply directly are: 1. a subdivision of a county, 2. township, 3. a unit of local government.

A practice that is sometimes annoying to westerners is that followed in some states of having legal records kept by *town* clerks.

In Vermont and Connecticut, for instance, all real estate records, including deeds, transfers, mortgages, etc., are kept by the *town* clerks in *town* offices, and not by county clerks. In most other eastern states, including New York, Pennsylvania, and Ohio, the records are in county clerks' offices, but frequently are filed by towns (townships).

### THE THIRD KEY

**THE** third key is this: The *towns* (townships) in this area not only have numbers and names, but they have their own local governments, legally elected officers, including a town supervisor who automatically becomes a member of the county board of supervisors, a town clerk, a justice of the peace, one or more assessors, a superintendent of highways, and a school director. (These officers vary in some townships.) These *town* officers exercise no supervision over the cities or villages within the area of the *town*, but only over unorganized communities and the rural areas outside cities or villages. The

cities and villages within the towns have their own local officers as required and as provided by law.

This plan of having village, or city, *town*, and county governments adds to the difficulty of westerners in understanding local situations in that area until the plan of local political subdivisions is known and understood.

An interesting sidelight on this eastern and New England system of villages, cities, and *towns*, a situation which also confuses some, is the size of a village. When a community is very small, too small to have a local organization, it is usually, and legally, called a hamlet. When it is incorporated, it becomes a village (in Pennsylvania a borough) and it remains a village with some variations in different states until it has a population of at least 10,000 and meets certain requirements set up by the state legislature. In the west a city of 5,000 population would feel insulted if it were to be called a village.

Because of the use of the word *town* to mean *township*, the word *village* is used to describe any organized local community not chartered as a city. The use of the word *town* by westerners to describe a *village* is just as disturbing to easterners as the eastern practice of calling a *township* a *town* is to westerners.

A study of the names selected for the towns in various areas is interesting. In the East, many names of old-world cities or countries were chosen. In some cases highly classical names were given. Further west they were more common. Here are some examples:

Wayne County, (New York): Palmyra, Macedon, Savannah, Arcadia, Huron, Ontario, and Sodus.

Seneca County, (New York): Junius, Tyre, Waterloo, Seneca Falls, Romulus, and, of course, Fayette.

Cayuga County, (New York): Victory, Conquest, Cato, Montezuma, Owasco, Aurelius, Scipio, Sempronius, and Genoa (John Young lived here).

Chenango County, (New York): Coventry, Norwich, Guilford, German, Pharsalia, Smyrna (Youngs lived here), and New Berlin.

Others: Apolacan, Choconut, Ararat, Susquehanna, Mantua, Ravenna, Edinburgh, Hiram, Chardon, Kirtland, Broome, Marathon, Nanticoke, Vestal, Chenango, and Colesville.

(Continued on page 48)

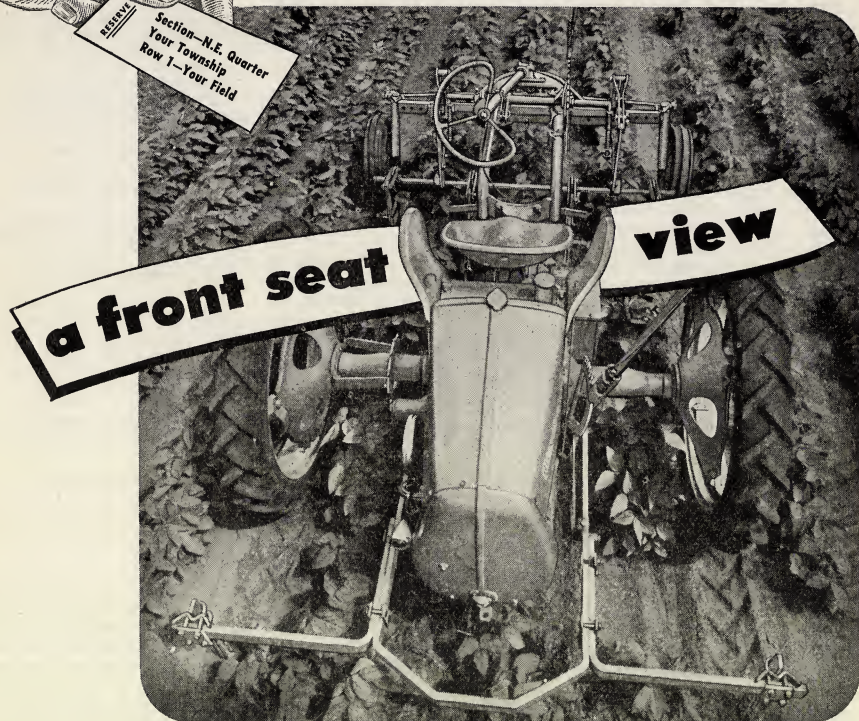
THE IMPROVEMENT ERA



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Get on the *front seat* of this new rear-engine tractor, yourself. See how quickly a future of easier farming opens before you. Feel the new freedom from straining to look down or behind. Try *straight-ahead* vision on all kinds of your most difficult, precision work.

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**for some jobs on ALL farms . . . for ALL jobs on some farms**

## DO YOU READ CHURCH HISTORY CORRECTLY?

(Continued from page 46)

IN establishing towns (or townships) in the early days, in many cases an effort was made to tie the name of the town (or township) into the name of the hamlet or village. Thus we have in the Town of Sodus in Wayne County, New York, the villages of Sodus, Sodus Center, Sodus Point, and South Sodus.

In New England as many as six local communities, either villages or hamlets, have included the name of the town in which they were located in the name of the village. (Some of the town and village names which have been transplanted from the east into the west are: Scipio, Mantua, Palmyra, Fountain Green, Mount Pleasant, Oneida, Wayne, Centerville, Farmington, Goshen, Mendon, Milford, Monticello, Portage, Salem, Syracuse, and Trenton.)

To indicate the importance of the distinction between the words *town*

and *village*, not only in reading Church history, but also in reading news reports in eastern areas even today, sample newspaper headings, all appearing within a few years are copied here.

Town of "Riga Used as Yardstick—Queen Choice to Highlight Village Fete—Fourteen Towns in Wayne Cut 1944 rates—Price Panel Aides Named in Four Wayne Villages—Death Claims Welfare Head in Sodus Town—Village Exhibits Service Plaque—Towns Ask Change in Welfare.

To a person not familiar with, or having an understanding of, the plan of local political subdivisions, these headlines seem inconsistent. But to residents of those areas and those familiar with the situation each headline tells exactly the story it is intended to tell.

Village and town tax notices reprinted here serve to emphasize the distinct meanings of these two words.

### TYPICAL VILLAGE TAX NOTICE

#### TAKE NOTICE

The assessment roll for the Village of Macedon, Wayne County, New York, for the year 1944 has been finally completed and was filed in the office of the Village Clerk on the 16th day of November, 1943, where the same will remain open to public inspection for fifteen days after the date of this notice.

Dated, November 25, 1943.

### TOWN TAX NOTICE

NOTICE OF FILING COMPLETED ASSESSMENT-ROLL WITH CLERK AFTER GRIEVANCE DAY

(Tax Law Sec. 29)

Notice is hereby given that the Assessment Roll for the Town of Palmyra, N.Y., in the County of Wayne, for the year 1943, has been finally completed by the undersigned Assessors and a certified copy thereof was filed in the office of the Town Clerk, at the Town Clerk's Office, 103 Cuyler Street, Palmyra, N.Y., where the same will remain open to public inspection for fifteen days. Dated this 23rd day of August, 1943.

(To be concluded)

## FAMILY STOCKHOLDERS' MEETING

(Continued from page 15)

The first order of business would be to elect a secretary whose duty it would be to keep accurate minutes of all meetings. Jean, age seventeen, was unanimously elected and provided with the necessary equipment.

The chairman continued, "The board of directors proposes that there be one hundred shares of stock in the family corporation, divided between the members in the following proportion: Mother and Dad will each own and control twenty shares, and each of you junior members will own and control fifteen shares. Each share will represent one vote when business requires a vote of the stockholders."

Tom looked puzzled. "Why should you and Mom have more shares than we have?"

"That's a good question, Tom. Your mother and I feel that for the good of the corporation, we should have a slightly greater voting power than you junior members have. When a question comes up for voting, it will take the vote of at least three of you to out-vote us, and if

the fourth member did not vote with you, he would have to vote with us. So, it would really take the combined vote of all four of you to out-vote us. Our greater experience should count for a few votes, don't you agree?"

"Gee, Dad, do you mean that if we wanted to do something, say like buying a new car, and it came to a vote, and we four out-voted you, you'd agree?"

"Why not? If after considering the proposition from every angle, you four decided against us, then we would know that perhaps our judgment was not so good. We aren't always right, you know."

"I move that the one hundred shares of stock in the family corporation be divided among the six members as has been suggested by the chairman," I said to help the meeting progress.

Jean busily recorded the motion which had carried unanimously, secretly wishing she had taken shorthand as Mother and Dad had wanted her to.

"The next order of business should be the election of officers and

committees, but tonight, I think it wise to have a better understanding of the real significance of our organization before we proceed to elect officers. So that you will have a better picture of the situation, it would be wise to list the assets of the corporation." He passed out typed sheets of paper with the assets listed and correct figures given.

#### ASSETS

Present value of home and property; approximate value of furnishings; yearly income; savings in bank; in government bonds, life insurance; market value of 1936 car.

"This gives you an idea of the value of the stock in our family corporation," said the chairman as four young heads bent over the list of assets. A look of pride came into their faces as they sensed the significance of being a part of anything so important.

"Now, let us look at the other side of the picture," the chairman continued, as he passed out lists of the family yearly expenses.

(Continued on page 50)

THE IMPROVEMENT ERA



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44 East South Temple Street

Salt Lake City 10, Utah

## FAMILY STOCKHOLDERS' MEETING

(Continued from page 48)

Tithing; monthly house payments; house insurance; taxes; insurance payments; food; clothing (spent last year); doctor and dentist; household replacements and upkeep; cleaning woman (once a week); clothing upkeep (cleaning); laundry; car expense; lights; telephone; education; carefare; amusement; fast offering; ward maintenance; other Church donations; charity donations; Christmas gifts; birthday gifts; and other gifts.

When the chairman had finished reading the debit sheet aloud, there was a gasp of consternation. "Dad, you don't really mean that it costs that much to keep this family!" they exclaimed almost in unison.

Jean thought of the new green spring coat she had been dreaming of but sent the dream winging on its way, and decided that her old one was good enough. The new car dwindled into oblivion in Tom's mind, and the old kitchen looked a little better to Gloria.

"Well, stockholders, there are the credit and debit sheets. Thanks to our business manager, they just about balance. I think she deserves a vote of thanks."

"Gosh, Mom, and we've never once heard you 'gripe' when we ask for extra money."

"Well, you've never been unreasonable or you might have heard me 'gripe' plenty."

The chairman cleared his throat. "If the meeting will come to order, we will proceed with the business. In considering the expense sheet, have you any questions or suggestions?"

"Aren't there any places we could cut down a little if we all cooperate?" asked Gloria. "I mean on things like lights and amusement and entertaining."

"Yes, we might all be more careful with lights, but our amusements and entertaining items are not high. We all need occasional recreation, and learning to entertain is part of your education. It is one way of making friends, and life would be very dull without our friends."

"How about the amount of donations to the Church and charity?" asked Tom. "That's a lot of money! Do we need to give that much?"

"If everyone took that attitude, Tom, do you think we should have the use of our fine place of worship if we do not help keep it in good

condition? It costs money to run the Church just as it does to run our home. Who would do the job of the Red Cross and the Community Chest?"

"I'd never thought of it like that," admitted Tom.

I looked into the face of this vibrant son of ours. "You're not alone in that, Tom. Most people just figure that the Lord provides. He does, if we do our share. No, let's not cut down on donations to the Church and to worthy charities. Rather, let's try to increase that amount a little each year."

"Your mother is right, Son. Now, if there are no further suggestions, we will proceed to elect officers for the next year. We will elect a chairman, a business manager, and the following committees: house committee, outdoor beautification, and an entertainment committee. We have already elected Jean secretary. Nominations are now in order."

Timidly the youngest raised her hand. "I think Daddy should be chairman."

I beamed on her proudly. "I second that nomination. All in favor say 'aye.'"

Five lusty voices settled that motion.

"Thank you. I will do my best to live up to the responsibility you have placed on me. Nominations are now in order for business manager. I am sure Mother would be delighted to turn the job over to someone else. She has carried the load for the past twenty years, and I am sure she would be glad to take a little rest."

Gloria spoke up. "I think Mother has done a wonderful job, and I don't think any of the rest of us could do it. But if she will continue as business manager, I will volunteer to be her assistant. It would be good for me to learn while I am home and have her to help me."

That matter being duly settled, the chairman called for nominations for chairman of the house committee. It was unanimously agreed that Jean should head this committee with Gloria as her assistant. Her duties were to make a schedule of work for each member of the family, and to list needed repairs and replacements. "She should report these items at our next meeting. We will

discuss the suggestions and take a vote on what is to be done. It would be wise for this committee to go over the whole house and note all needed replacements and repairs, then we can decide which is most urgent, and take each thing in turn as we are able to take care of it. Well, that takes care of the house committee. Do I hear a nomination for the chairman of the outdoor beautification committee?"

"I guess that is where I am supposed to shine," announced Tom. "I hereby solemnly volunteer, and I choose Dad to help me."

"You can count me on that committee, too," said Gloria. "I love to work in the garden, and I'm handy with advice."

"You can say that again," agreed Tom with a wink at his sister.

"We will all help on the outdoor beautification committee," said the chairman. "Now that leaves the entertainment committee."

I looked across the table at our youngest who looked shyly expectant. She loves to plan and arrange parties. "I think Carolee would make a fine chairman of the entertainment committee. She could make all the arrangements for our stockholders' meetings and help to plan any parties we have."

"That's a splendid suggestion. It will be her duty to plan these meetings at a time which is convenient for all of us, and to post a notice on the bulletin board at least five days in advance. Anyone who has a matter of business to bring before the family will let her know, and she will arrange a meeting."

Jean looked up from her secretarial job long enough to make a suggestion. "I wish we could have a question box. There are so many things I wonder about, but I'm not always where I can get an answer. If I could write the question down when it comes to me, I could drop it in the box when I get home. Then we could discuss these problems at our next meeting."

"You mean heart-throb stuff?" teased Tom.

Jean blushed. "Sometimes, but mostly I mean things about what to do at certain times and questions about the Church that I don't quite understand."

(Concluded on page 52)  
THE IMPROVEMENT ERA





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Be like the sea lion. Be practical and . . .

### Oil-Plate for Extra Protection!



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## FAMILY STOCKHOLDERS' MEETING

(Concluded from page 50)

"Jean dear, that is a wonderful suggestion. We will appoint you to prepare the box and put it in a convenient place. We have taken a very important step tonight, one we will always remember. Is there any other business?"

There were tears in Gloria's eyes. "Oh, Mother and Dad, I think you're simply wonderful including us all in a plan like this."

Tom stood up. "I move the meeting adjourn before we get sloppy."

ALMOST a year has passed since that first meeting, and each

member of the family has measured up to his or her responsibility. Our yard and garden have never looked so lovely; the old stove has a little block of wood under one leg and bakes perfectly. The old car has taken on a new gloss due to Tom's energetic young arms, and not a word has been said about needing a new one. Even with their school work and jobs in the summer they all find time to carry on this important new job.

We all look forward to our monthly stockholders' meetings, often having an extra one to take care of some need, and nothing has

been important enough to keep anyone away. The question box has become a very important part of each meeting. Questions that we didn't dream were bothering our children are discussed without knowing who put the question in the gay little box. It has provided a means of study that might otherwise have been difficult.

Many things have been accomplished through our family stockholders' meetings, but best of all, we have discovered each other, and in that discovery have had soul-satisfying experiences.

## THE PRICELESS PEARL

(Concluded from page 18)

With a contrite look for the distrust and condemnation he had visited upon his old friend, Manzur, in the same inspired spirit, took the pearl and at once gave it into the hands of old Ibrahim, from whom he had first received the bag of gold.

"But," protested the old *mullah*, "the pearl is worth much more than the little bag of gold which I gave into your hands, Manzur, and much, much more than was actually given me by Abu Hamud, for, you see, I, knowing that it was not sufficient to bring a doctor for his little son from so far away, added my own savings to the sum before I gave it to you."

The merchant smiled appreciatively and then chuckled outright as he stated, "Even as I, my old, old friend, for even with your savings added to Abu Hamud's, it would not have been enough to bring a physician from any far city of the north. I, too, put into the purse as much as I could; in fact, all of the ready money I had."

When *mullah Ibrahim* would have placed it in the hands of Abu Hamud, the rough-spoken, humbly ashamed Abu, without hesitation said sincerely: "Not for me—not for me, good Master Ibrahim, but for my little son who lies sick at my home. Ah, good *mullah*, send the pearl for me with whom you will to some physician who can cure my son of his illness. I trust the pearl with you above all men I know—save it were the Ameer."

Like a shuttle the priceless pearl

had gone through the hands of the little group in the *majlis* of the Ameer Abd el Zahr that morning—a shuttle filled with bright threads, forth and back, quickly mending the rift in the torn tapestry of all their lives—tightly weaving a stronger fabric, brilliant and beautiful, to cherish for all their future days.

OF COURSE, the pearl was sent on to Abdullah, the physician at Damascus, who returned speedily with Ali Hassan's caravan when it again returned to Araban, for treatment of Abu Hamud's little son, who was quickly on the way to recovery.

Abdullah, just as magnanimously presented the pearl to his brother, the Sheik Salamar, as repayment for the funds which had been advanced to him while attending the medical schools in the north.

Sheik Salamar at last was thus enabled to ask for the hand of Zaida in marriage, he having at once offered it to the bride's father, the Ameer Abd el Zahr, as the nuptial price.

## Prayer

(Concluded from page 30)

an inspiration following a moment of secret prayer.

Prayer should also be a grateful thanksgiving and acknowledgment for what has been accomplished. In short, prayer is the bond between God and man, who form a combination that cannot be beaten.

—A. L. Z., Jr.

The Ameer, in his wise, benign old way, had his goldsmith fashion an exquisite golden pendant for the pearl, and lovingly placed it about the neck of the charming Zaida on her wedding eve, with his blessings on the bride and the Sheik Salamar.

Zaida, smiling ever so wisely, accepted the pearl graciously, as though knowing all the time that such must be the inevitable course of this mysterious, magic, and magnificent jewel of jewels, which, like a delightfully fated thing had been placed at the disposal of the perplexed mortals of Araban in the very crux of time.

On the outset of their bridal journey to the desert tribal tents the small cavalcade stopped as the evening moon was gilding the palms at the little oasis of Araban.

Thoughtfully, in a hushed voice, the beautiful bride of Salamar spoke, as they looked long into the depths of the clear pool, remembering the wondrous gift which it had offered them, the pearl now pendant about her pulsing throat.

"Who could have lost such a pearl, Salamar?"

Quietly he answered, "The heavens alone could tell you that, Zaida. There seems something of divine design in it all—as though it had been willed so."

"Yes, truly, Salamar. For what finer purpose could this beautiful pearl have been used . . . to save a life . . . to bring happiness, faith, and trust and friendship again . . . and to bring new life, our new life, into the world!"



## The Church and Modern Society

(Continued from page 11)

them occupy the United States of America. About .6005 of one percent of the two billion are Latter-day Saints, or about one in every two thousand individuals in the world. However, until very recently, the principal body of Latter-day Saints occupied one of the most sparsely populated areas in the world and had no immediate contact with the bulk of mankind, except missionaries "out" and travelers and neighbors "within" that area. The bulk of our Father's children occupy the general area we may call southeast Asia. Not in Utah or North America, but in the area between Bombay, Java, Peiping, and Tokyo dwell most of our brethren and sisters. The rest of them are found in Europe (about one-third of which territory our missions cover), along a strip of North African Mediterranean coast, along the Nile, Niger, Amu Darya, and La Plata river valleys, and in scattered spots, here and there on the surface of the earth. "Remember the worth of souls is great in the sight of God." (D. & C. 18:10.) To remember this is also to remember with what great interest and concern God must view events in Java, Honshu, along the Ganges, the Hwang-ho, and the Yangtze Kiang! And all these people, despite skin pigmentation, modern science tells us, are substantially the same. In general, any significant differences between the "races" so called are cultural rather than inherently biological. As Stuart Chase wrote recently:

... the story of Adam and Eve, turns out to be substantially in line with the latest findings in blood chemistry—but the word does not get around. What is the trouble? (*The Proper Study of Mankind*, 105.)

POLITICALLY-SPEAKING, mankind is governed by a system of national states which developed in western Europe between the eighth and seventeenth centuries, A.D. These western European states of England, France, Portugal, Spain, Holland, particularly, have been so vigorous as to plant their political institutions over most of the earth's surface, or, have them copied and adopted. The most powerful of these national states at this writing are the

(Continued on page 54)



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## THE CHURCH AND MODERN SOCIETY

(Continued from page 53)

United States of America, the Union of Soviet Socialist Republics, and the United Kingdom of Great Britain and Northern Ireland (with its associates in the British Commonwealth of Nations). These national states account for and represent much of the cultural differences—so far as outlook is concerned. The United Kingdom and the United States of America wield world influence far beyond the measure of the individuals con-

tained in each. Until very recently, the great zone of humanity in southeast Asia, functioned within the scope of Anglo-American power. A Japanese effort to dominate the area was repulsed in World War II, which, however, brought the U.S.S.R. more completely into the Pacific as a great power. The outcome of the present Chinese civil war may see the U.S.S.R. as a primary influence in the lives of these peoples, a fact the United States will undoubtedly oppose.

Men of any nation on any point of earth have to eat. The U.S.A. leads the nations of the world in production of breadstuffs and cereals. More wheat, oats, barley, corn (maize) are produced in the U.S.A. than in any other nation, no matter what its size or greater population. The same is true in general of citrus fruits and apples. Beef cattle, pork, and mutton are produced, in proportion to population, in greater abundance than in any other place. For clothing, the U.S.A. leads the world in cotton production. For shelter, American forests produce more board feet of lumber for its people than any other nation, and we lead the world in coal, iron, steel, petroleum, transport, communication, and manufactured goods. The American Latter-day Saints enjoy place in one of the greatest nations in the world. The opportunity to utilize this position for the "immortality and eternal life of man" is tremendous.



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SOCIALLY, the world is slowly becoming a unit by means of the high-energy content of modern civilization. Whereas the customs familiar to Latter-day Saints one hundred years ago were confined to western Europe and America, today these customs are beginning to penetrate the world. Soda pop, chewing gum, toothpaste, chocolate bars, and Bing Crosby were taken to every corner of the earth by the United States army between 1941 and 1945. Into these same areas, here and there, went copies of the Book of Mormon—in English. Perhaps other religious devices will follow. Radio, steamships, airlines are breaking down many social barriers. The Latter-day Saint missionary is moving again about the globe.

On this planet, with its geographic distribution of peoples, their political organization and economic status, mankind accepts religion. Religion is as much a feature of life on this earth as rainfall, land forms, and oceans. Christianity, which had its birth at the landbridge connecting three continents (and the major portion of mankind), has moved continuously westward since its birth.

In this great world society, the great problems include:

THE IMPROVEMENT ERA



Lack of Optimistic Faith  
War and Warfare  
Poverty and Hunger  
Disease  
Human Misery

These great problems break down into specific problems of ignorance, greed, fear, selfishness, slavery, domination, lack of freedom, insani-  
tary living conditions, divorce and family disorganization, irreligion, archaic land systems, water supply, unproductive economic systems, hate, mistrust, more fear, insecurity, and the psycho-mental ills of modern man. What shall be done with atomic energy? To the American: Can war with Russia be avoided? To the Russian: Can war with America be avoided? To the European: Can we avoid being caught in the middle, in a war between East and West? *What has the Church of Jesus Christ of Latter-day Saints, with its claim to a divine dispensation of principle and power for the temporal and spiritual salvation of the human family got to do with mass-death in India from starvation?* With the breakdown of the American family? With Molotov, Chiang Kai-shek, Oak Ridge, with the growth of controlled economies and Chinese communism? What is the *modus vivendi* for an individual claiming membership in the Church bearing the claim, in modern society, for knowledge of both principle and method to effectuate a better world?

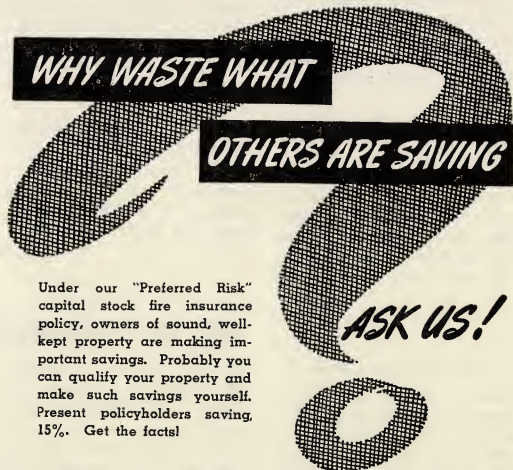
A little is certain. Faith in God, the power to repent and change one's course, the opportunity to affiliate with a like-minded group via baptism and the laying on of hands, the power to officiate and serve the group and the great world society—love, kindness, chastity, patience, humility, study, intelligence—these things are all apparent—as words. They are partially apparent in practice, as we observe our comings and goings and the world around us. But what about the reality of the power of God—priesthood—in life? And how do you apply the principle of love? You may love a farmer if you are one or have been one. Do you also love the man who is a member of the United Steelworkers of America, C.I.O., whose labor produces the farmer's plow? He, too, may be a member of a Sunday

School stake board in some stake in this Church, or hold some high office in another church. The farmer's way of life is a familiar one. There have been farmers for centuries. The steelworker is a comparably newcomer in the modern society. Jesus, if we can believe the Four Gospels, spent a lot of time with unpopular people—including winebibbers. Most of us are willing to let the Lord come again and mingle with those attending cocktail parties and the other more difficult cases. Can we, with merciful humility and serv-

ice, like him, be in the world but not of the world? Can we avoid the temptation to become Pharisaical in our wealth, comfort, and our elaborate chapels? What is the role of the Church in modern society?

It is quite certain that these articles will not fully disclose that role. But within strict limits, it may be possible to suggest the outlines of significant situations, and within them to indicate what present knowledge dictates in the light of gospel principle.

(To be continued)



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## EVIDENCES AND RECONCILIATIONS

(Concluded from page 31)

The prayer also asks that the building may be protected from all harm of an external nature, and from the designs of wicked men, that it may be kept whole and intact for the purposes for which it was erected.

A prayer of dedication surrenders the building to the Lord for the establishment of his great cause. That is, the building and the people in it commit themselves to the great latter-day purposes of the Lord.

As the Spirit may dictate, any prayer and supplication may be a part of the dedicatory prayer. It is really a simple approach to the Lord in thanksgiving, praise, promise, and prayer.

Some people ask why homes are dedicated. The prayers themselves furnish the answer. The very things that appear most regularly in dedicatory prayers are those that we need in our homes, in our daily lives. We thank the Lord for our homes. We ask that they, with those who dwell in them, may be under the

overshadowing hand of the Lord. We ask the Lord to assist us in our daily labor. We promise him to devote our homes and our labors therein to the advancement of the cause of the Lord—the salvation of humankind. Then we may expect help from above; then we may expect to have peace and happiness in our homes.

Out of the homes issues the spirit of the people. As the homes are conducted, so the Church in a large measure will be. We have good reason, therefore, to dedicate our homes and all our possessions to the mighty purpose of the restoration of the gospel. Dedicated homes are the best abiding places of peace and happiness.

Wilford Woodruff speaking on this subject said:

"The Lord has blessed . . . the earth for our use; and we ought to dedicate our families, our fields, our crops, our herds to God."<sup>4</sup>

—J. A. W.

<sup>4</sup>Discourses of Wilford Woodruff, p. 174

## OBEY THE COMMANDMENTS

(Continued from page 9)

What a privilege it is for parents to sit down in their own homes, surrounded by a family of pure boys and girls given to them by our Heavenly Father, their spirits begotten by our Father in heaven! What a joy it is to have them mingle together partaking of the blessings of our Heavenly Father and rejoicing in the companionship of his Spirit, and to have them so trained in their younger days that while developing to maturity they have maintained the purity of their lives!

I plead with you that with more earnestness, with more thoughtfulness, more patience than ever before, you safeguard the rising generation from the pitfalls that the adversary has laid for their feet.

Many of our picture shows, radio programs, magazines, books, etc., are unfit for respectable communities, and unless we neutralize the influence of these things by wholesome teaching and environment, bringing to the youth the benefits derived from knowing the lives of good men and women, teaching

them the virtues of the prophets and the meaning of the gospel of Jesus Christ, some of those whom we love may slip away from us, and when it is too late, we will realize that we have been sleeping on our privileges.

Let us teach our children to be pure in their lives, to be upright. Teach your boys to safeguard the virtue of their sisters and their girl companions. Teach your daughters to safeguard the virtue of the boys they associate with by restraining them from taking liberties with one another.

It is not only our mission to teach the gospel of Jesus Christ and live it, but it is also our mission to send into the world our sons and daughters as they are called upon from time to time to labor in the ministry of the Church. As they go, they should have been so trained that they would be adamant against the temptations of the adversary; they should be as pure and virtuous and righteous in their lives as it is possible to be, and then the influence of their very presence will be felt by others. The Spirit of God will not dwell in unclean tabernacles, but his

## These Times

(Concluded from page 3)

earlier year (1947) as follows. Numbered, they represent "the agenda" of the American people so far as our national government and its functions are concerned. (See table on page 3.)

BACK of the expenditures for national defense lie activities in iron and coal mines, railroads, airplane and other factories, as well as armies at home and abroad. Item seven, general government, is rather puny in contrast to the social-economic activities of the modern governmental giant. We may be certain that organized labor, with its 15,000,000 members and their families, compares the \$119,000,000 going for labor services with the figure ten times larger which half as many farmers receive through one program or another. No one will gainsay the primacy of agriculture and food supply. But in addition to repeal of the Taft-Hartley Act we may be sure that organized labor is about to make its bid for the corresponding services comparable to agricultural experiment stations, Smith-Lever, Smith-Hughes, and other acts which provide a wide range of services to the farmer in these times.

Spirit will dwell with those who keep themselves clean and sweet.

Therefore, let us rear our children under the influence of the Spirit of God, that the adversary will have no power to lead them astray.

"Thou shalt not steal." (*Ibid.* 15) is another of the commandments. It is astonishing how many men and women who have otherwise lived good lives will yield to temptation to take what does not belong to them. For the past few years we have been passing through a change. There seems to have been a letting down in the matter of honesty. Our Heavenly Father knew that we would need this commandment when he gave it. It was not given just to be written into the scriptures and then laid upon the shelf. It was given to be proclaimed upon the housetops, if need be.

This commandment was given to ancient Israel, and punishment was meted out to those in that day who were dishonest. It is binding upon us today, and I want to say to you that the punishment that is meted out to those who are dishonest in



our day, when they are brought before the courts of the land and punished for their crimes, is insignificant when compared with the spiritual punishment that befalls us when we transgress the law of honesty and violate that commandment of God.

"Thou shalt not bear false witness against thy neighbour" (*Ibid.* 16) is in the same category as the other commandments our Heavenly Father has given to the children of men. I hope that not any of the members of this Church would stoop to injure the reputation of any soul because they had some object to gain. I hope that we would not accept lightly a reproach or unkind word from one individual about another and pass it on in the community to the detriment and harm of a good man or a good woman, or to the detriment of a bad man or a bad woman, if it be not true.

We ought to be setting an example. The elders of this Church ought to honor their place among the people, and when there is a disposition to criticize, find fault, and

malign and misrepresent those who are seeking to do good in the world, not remain silent and be cowardly, but in the courage and majesty of the spirit of our Heavenly Father we should restrain in a way that will bring to their senses those who go about viciously misrepresenting their fellows.

During the upheaval we are passing through, when there is so much uncertainty, there is great need for every good man and woman to hold as a precious gift the reputation of our fellows. We should cultivate a feeling and desire to bless and benefit our kind, and to restrain those with whom we associate from speaking evil of others. I believe that when the Lord gave this commandment to ancient Israel, he expected those of us who understand it to assist in making it effective and in restraining as far as possible the untruths that might be scattered abroad from time to time about others.

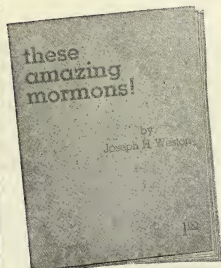
The Lord says further, "Thou shalt not covet thy neighbour's house, thou shalt not covet thy

neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's." (*Ibid.* 17.)

In other words, our Heavenly Father has given us this law. We have a right to appreciate and enjoy to the full the things that come into our hands as a result of our own efforts. We have a right to enjoy to the full these things that come to us in a temporal way. But just the moment that we begin to covet what belongs to somebody else, just the moment we begin to look about to see how we might obtain that which is not our own and become covetous of what belongs to our neighbors, just so soon do we forfeit in part at least the influence in our lives of the Spirit of our Heavenly Father.

Those who disobey the commandments of our Heavenly Father, no matter in how small a degree it may be, have gone into the devil's territory, and it is time that we as members of this Church, living in this day and age of the world, should understand that.

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(Concluded from page 21)

the only structural difference being a diagonal separating wall cutting the closet in two instead of the more usual straight wall. Closet doors should be to the *left* of the wall (b) for reasons of operating ease. Briefly, this light-tight closet provides a projection booth into which may be placed permanently, or whenever required, a slide, slide-film, or motion picture projector.

The closet should be provided with a shelf (preferably adjustable up and down for various types of projectors) on which equipment may be placed with the lens pointing down along the wall toward the diagonal separating wall on which a mirror is mounted. This mirror reflects the beam of light onto the back of a translucent screen built into the wall, properly orienting the picture from left to right when viewed from the classroom. The exact size of screen and mirror will depend on the distance available between the projector and the diagonal separating wall and also the focal length of the lens employed in the projecting machine. Usually it will be desirable that a short-focus, wide-angle projection lens be used, and this will throw a picture about two and a half to three feet wide in a closet five to six feet long—a screen size large enough for the average classroom. A normal focus lens can be used in a closet about twice the length prescribed, or it can be used

in the shorter closet if a smaller picture is not a drawback. Clear-cut distances and picture sizes should be determined before final dimensions are drawn up.

By duplicating the conditions described at *both* ends of the closet, it will be seen that two classrooms can be provided with adequate daylight projection facilities. These facilities require only normal closet intrusion on your floor area and still provide storage space above and below the projection requirements.

The closet door should be provided with lock and key and the hinged blackboard, which closes over the screen when not in use, should be provided with a catch which can only be released from inside the closet—this will reduce the possibility of the screen's being tampered with or damaged when not actually in use. It is desirable that closets be provided with light-trapped ventilation outlets to dissipate the heat given off by the projection equipment. Naturally there should be adequate power outlets provided *inside* the closet, so that the door may be closed when operating a motion picture machine. It is also suggested that a loud-speaker grill be provided in the wall above the screen, so that the conventional loud-speaker of a motion picture projector can be placed on the shelf immediately behind the grill to provide the sound for synchronized movies. The placement of

a loud-speaker in this position will also greatly enhance the presentation of any transcriptions or phonograph records which may play a significant part in the teaching of lessons—the record playing equipment can be placed in the closet just like the projection machines.

ONE of the chief factors contributing to successful daylight projection lies in the degree of "blackness" *behind* the screen. This is why it is desirable to enclose the projector as much as possible and to exclude unnecessary light from behind the screen. It will be seen, therefore, that it will also be desirable that the inside of the closet, at least that part which might be termed the light tunnel (which carries the beam of light down to the mirror and screen), should be painted dead black. Under perfect conditions of "blackness" behind the screen, it is even possible to operate a daylight screen without darkening the room at all, although results will always be greatly enhanced with a partial darkening of the room.

It is realized that complete data is missing from this article, but the necessities of individual layouts will determine special dimensions. The basic idea underlying the suggestion presented here can be adapted to almost any condition and plan, your architects, or local visual aid dealer can be relied on to cooperate with you.

## LET'S TALK IT OVER

(Continued from page 19)

president of Columbia University spotted this fact when he spoke of educating young people in the "obvious" regarding the basic value of freedom within America.

To the average grandmother, it seems obvious that we *should* and do support "the brethren." She may see human faults and imperfections in them, but these have no weight against the obvious fact that they are men of God, devotedly intent on good, carrying tremendous burdens of responsibility, needing and deserving the prayers and confidence of the people. Her conviction is so complete that she seldom voices it. She just feels that young people know all this.

Fathers, on the whole, feel that a sense of responsibility is an inherent grace. They feel that unless each man does his share the work of the world cannot go forth. They are sure that no man has a right to ask others to bear his burdens if he can bear them himself—that life cannot exist without each man carrying his own weight. This all seems so evident to them that they assume, largely, that it is also evident to their children and that their offspring will take up their full responsibilities quite suddenly and automatically when they become "adult." They are not particularly articulate on this point—it just seems the logical, natural, obvious thing.

Mothers are sure that, at heart,

their young understand morality. They feel that they instinctively shun evil—that they are naturally pure in thought and action. Life has thoroughly schooled mother in the sacredness of marriage and family ties. She is so completely aware that misery follows impurity and that joy follows chastity that she thinks her children are born with this knowledge and, obviously, will not deviate from the straight path she has so firmly trod. Frequently, she makes her viewpoint, if known at all, unconvincing because either she is certain of its evidence or burdened with the finesse point of view.

AND now for you young people. What is obvious to you? It



seems to me that the principle of loyalty is one of the most obvious things to boys and young men. In the main, you accept without question the philosophy of "my country—right or wrong," "my friends—right or wrong," sometimes, "my family—right or wrong." You do not talk about it particularly. You seem at times to be quite inarticulate about your most solid ideas, but I learn from you that "Joe," whom I may privately think has a few faults is still "a good Joe." And that is that!

And to you girls, the helping hand is frontal: to give Sally a "lift" in her home work; to help Ann fix her hair more becomingly; to lend a book or a dress; to help set a sleeve in right or take a neighbor a freshly baked cake; to offer a hand when the going is tough or the spirit discouraged is as normal as breathing, for the average young woman. Do you talk about it? No. To you the idea is completely basic and so, taken for granted. You would not dream of being vocal about it. It's just obvious!

There are many other things which, in the minds of each particular generation, are obvious. I have chosen these examples because they seem to be good examples—not only of what each age feels to be obvious, but good examples of principles or points of view which actually *should* be obvious. The value of freedom, of charity and devotion, of responsibility, of chastity, of loyalty, and of helpfulness are as fundamental to life as are birth and death. But until we learn that when we have a conviction we have a responsibility to express it; until we learn, both young and old, to put little reliance on the idea that what seems obvious to us is obvious to others; until we learn to talk freely, sincerely, and affectionately with our own regarding the basic values of life, we shall not have full joy and understanding between the generations.

In this new year of 1949, high on the list of resolutions, I would have for every person of every age the determination to achieve convictions through deferential respect and consideration for the convictions of others and through personal prayer regarding his own; and having achieved convictions, the power to

(Concluded on page 60)




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# BAPTISM FOR THE DEAD IN ANCIENT TIMES

(Continued from page 26)

making fun of the strange doctrine, asks Origen: "Don't you people actually tell about him, that when he had failed to convert the people on this earth he went down to the underworld to try to convert the people down there?" It is significant that Origen answers the question, for all its mocking tone, in the affirmative: "We assert that Jesus not only converted no small number of persons while he was in the body . . . but also, that when he became a spirit, without the covering of the body, he dwelt among those spirits which were without bodily covering, converting such of them as were willing to Himself. . . ."<sup>100</sup> According to this the dead not only have the gospel preached to them, but are free to accept or reject it, exactly like the living.

The resemblance between Christ's earthly and other-worldly missions leads one to conclude with Clement: "What then, does not the same economy prevail in hades, so that there, too, all the spirits might hear the gospel, repent and admit that their punishment, in the light of what they have learned, is just?"<sup>100a</sup> A much older fragment offers a parallel to this: "I have become all in all that I might [establish] the economy of the Father. . . . I have become an angel among angels. . . ."<sup>100b</sup> In both cases the Savior fulfills the Father's "economy" in other worlds even as he had in this one.

The parallel between the Lord's earthly and post-mortals missions is preserved even to the extent of having his coming in the spirit world heralded by John the Baptist. Origen says John "died before him, so that he might descend to the lower regions and announce [preach] his coming."<sup>100c</sup> And again: "For everywhere the witness and forerunner of Jesus is John, being born before and dying shortly before the Son of God, so that not only to those of his generation but likewise to those who lived before Christ should liberation from death be preached, and that he might everywhere prepare a people trained to receive the Lord."<sup>100d</sup> "John the Baptist died first," wrote Hippolytus, "being dispatched by Herod, that he might prepare those in hades for the gospel; he became the fore-

runner there, announcing even as he did on this earth, that the Savior was about to come to ransom the spirits of the saints from the hand of death."<sup>100e</sup> Even in the medieval Easter drama, the "Harrowing of Hell," the arrival of Christ in hell is heralded by John the Baptist.<sup>100f</sup>

(To be continued)

In the following reference "PG" stands for the Greek Patrologia and "PL" for the Latin. Roman numerals designate volumes and Arabic numerals columns.

<sup>101</sup>1 Cor. 15:12; Hebrews 5:12

<sup>102</sup>John 16:12: "I have yet many things to say to you, but you cannot bear them now. . . . Act 10:41: "Not unto all the people, but unto witnesses chosen. . . . Act 15:28: "For it seemed good . . . to lay upon you no greater burden than these necessary things. . . . Clem. Recog. I, 21: "Which things were plainly spoken but are not plainly written. . . . 23, 28, III, 1: "I (Peter), . . . endeavor to avoid publishing the chief knowledge concerning the Supreme Divinity to unworthy ears. . . . Clem. Alex. Strom. vi, 7, 61; Euseb. Hist. Eccl. II, 1, 4-5 (citing Clement). Innumerable passages on this head might be cited.

<sup>103</sup>Matthew 15:16; 28:17 (even after the resurrection, "some doubted"); Mark 9:32; 16:14; Luke 8:25; 9:45; 18:34; 24:16; John 2:22-24; 3:32; 6:36; 6:60-67; 7:51; 11:13; 12:16; 13:7; 16:25-33 (This last is another lost teaching; in verse 25 the Lord promises that the time will come when he will speak plainly to the Apostles; after three short verses, announcing nothing new, they declare: "now speakest thou plainly. . . . Now we are sure that thou knowest all things. What brought on such a change? What was it he told them? That we are not told.)

<sup>104</sup>Schmidt, *Gespräche Jesu*, pp. 304-336

<sup>105</sup>Schmidt, pp. 156-168, gives an extensive list of those; they were strictly orthodox, *id.* 168-172, 190, 209

<sup>106</sup>*Id.* 205: It was universally believed in the early church that "the last and highest revelations" were those given by the Lord after his resurrection, and that these dealt with "the kingdom of God."

<sup>107</sup>Tertullian left the main church because he did not find there the "spiritual gifts" (especially prophecy) which he felt the Church should have, and which he sought in the Montanist fold; for a description of the sort of thing he sought, Euseb. *Ecc. Hist.* v, 16; 18; Epiphanius, *Haeres.* c. 28 (48). Among other things the Montanists practised baptism for the dead, *below n.*

<sup>108</sup>Origen, *De Principiis*, Praef. 4-10 states clearly the unsatisfactory state of knowledge in the church not on abstract and detailed matters but in regards to first principles. In the whole discourse that follows his uncertainty is expressed in phrases such as "Some such meaning seems to be suggested by the Apostle . . . as it were. . . ." (II, iii, 2), or (regarding whether there be other worlds) "I con-

fess myself ignorant, although, if any one can tell it, I would gladly learn," (II, iii, 4), or, "let each of our readers determine for himself. . . ." (*id.* 7). In dealing with basic first principles of the gospel, Origen is frankly at sea.

<sup>109</sup>St. Augustine's unsuccessful and very embarrassed attempt to find a just and merciful settlement to the problem of the unbaptized dead is treated below, notes 163-165. The *Confessions* is the story of a man who sought for redemption in the church, failed to find it, and so with great reluctance turned to philosophy as a poor second best; especially suggestive are *Conf.* I, 10, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 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987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

<sup>110</sup>For references, PL II, 787f., n. 70

<sup>111</sup>On the various terms designating the spirit world, see Ph. Schaff, *The Creeds of Christendom* (New York: Harper's, 1919) I, 21, n. 6; II, 46, n. 2. Others may be found scattered throughout Schmidt, *op. cit.*, *passim*. The geographical hell first appears in Tertullian, *De Anima*, c. 55 (PL II, 787-8); in *c.7* (PL II, 998 [557]), he notes that since suffering must be physical, the spirits in prison must have corporeal bodies; a true African, he cannot believe that mere detention of the spirit could cause suffering; it is matter alone that suffers, he says.

<sup>112</sup>By this title we shall henceforth refer to the second-century Coptic Ms. found in 1895 and eked out by later texts, the whole edited by, published by C. Schmidt and Isaak Wajenberg, under the title *Gespräche Jesu*, etc., see above n. 28. The passage cited is from p. 10 (xvi of the Coptic text).

<sup>113</sup>See Jeronim. in Plauto's *Timaeus* xiv (59) *anapsis* is an agreeable activity, devoid of any coercion.

<sup>114</sup>Schmidt-Wajenberg, p. 74f

<sup>115</sup>*Id.* p. 6

<sup>116</sup>Iren., *Epistol.*, c. 61 *cf. Haeres.* II, 20, 3

<sup>117</sup>Ep., Barnab., c. 16

<sup>118</sup>Epist., 7, 61; Euseb. Hist. Eccl. II, 1, 4-5 (citing Clement). Innumerable passages on this head might be cited.

<sup>119</sup>Clem. Alex. Stromat. VI, 6 (PG ix, 265)

<sup>120</sup>Acta Thomae, p. 265, *cit.* Schmidt, *op. cit.*, p. 558

<sup>121</sup>Iren., *Against the Heresies* II, 20, 3 (PG vii, 778)

<sup>122</sup>Orig., *Contra Celsum* II, 56

<sup>123</sup>Dial. with *Tyrpho* c. 5 (PG vi, 488), c. 45 (*id.* 573)

<sup>124</sup>Cited in Schmidt, p. 489: The legion states that the Lord visited the dead and brought the Fathers and prophets of old from a lower to a higher *anapsis*.

<sup>125</sup>Ordo promotionis, ordo resurrectionis, Iren. *Haeres.* v, 30, 1; 31, 1 (PG vii, 1203-5; 1208), *cf. Epistol.* c. 50; 78

<sup>126</sup>Clem. Alex. *Elog. Prophet.* c. 56f (PG ix, 725). *Prophet* expresses the idea of a temporary rest even better than *anapsis*, *cf.* above n.

<sup>127</sup>Schneemel, *op. cit.*, 107

<sup>128</sup>Philo, *De Somn.* I, 23 (643)

<sup>129</sup>St. Anselm, *Monit. No.* 8 (PL cxxvii, 637)

<sup>130</sup>Schmidt, *Gespräche Jesu*, pp. 86f; 315

<sup>131</sup>Ep., Barnab., c. 16 (PG ix, 776). It was extremely common in the second and especially third centuries to "spiritualize" actual practices, e.g., baptism, marriage, fasting, etc., without in any way implying that the real thing was done away with.

<sup>132</sup>Hippolyt., *De Antichristo*, c. 26

<sup>133</sup>De Elcanan & Annan frg. 4 (Hipp. I, 2) quoted at length in Schmidt, p. 509

<sup>134</sup>Sibyll., viii, 310f

<sup>135</sup>Stromat. vi, 6 (PG ix, 268)

<sup>136</sup>Sirach, xiv, 32

<sup>137</sup>Schmidt, *op. cit.*, c. 473

<sup>138</sup>Justin, *Tyrpho* vi, 6 (PG vi, 645); Iren. *Haeres.* III, 20, 4 (PG vii, 945); iv, 22 (PG 1046); iv, 33, 1 (PG 1208); it is also cited by Jerome, *Comment. in Evang. Math.*, iv, 27 (PL xvi, 213).

<sup>139</sup>Justin, *loc. cit.* *cf.* Jerome, *op. cit.* xv, 9

<sup>140</sup>Though he is inclined to separate the two traditions, Schmidt must nonetheless admit that the *decessus* and the *Keryma* are found inseparably joined from the very first.

<sup>141</sup>Acta Thomae, p. 265, *op. cit.*, Schmidt, p. 558

<sup>142</sup>Od. Sol. 42, 1, 19

<sup>143</sup>*Id.* 17

<sup>144</sup>And he was crucified, and went down to Hades, and broke through the barrier which till then had never been breached, and he saw the dead and went down alone, but came up with a great host towards his Father." Euseb. Hist. Eccl. I, 13, 20, citing the letter of Theodotus to Abgar, one of the most ancient of all Christian documents.

<sup>145</sup>Tertull., *De Anima*, c. 55 (PL II, 788)

<sup>146</sup>References in PL II, 1372, s. v. *compos*

<sup>147</sup>Iren. *Haeres.* iv, 33 (PG vii, 1081)

<sup>148</sup>Origen, c. Cels. II, 43 (PG xi, 864-5)

<sup>149</sup>Stromat. vi, 48, 3

<sup>150</sup>Schmidt-Wajenberg, *Epist. Apost.* pp. 49, 51

<sup>151</sup>Orig., *In Luc. Homil.*, c. 4 (PG xiii, 1811)

<sup>152</sup>Orig., *In Evang. Joh.*, II, 30 (PG xv, 181)

<sup>153</sup>Hippolyt., *De Antichr.* c. 45

<sup>154</sup>Thus in the Anglo-Saxon version, R. P. Wülker, *Bibl. d. Angelsächs. Poesie* (Leipzig, 1897) III.117

## Let's Talk It Over

(Concluded from page 59)

"speak up"—to be articulate about his whole-souled beliefs. At the risk of lack of finesse, lack of subtlety—even the risk of being "obvious," I would resolve to define the virtues, as I see them, for those who come under my care—that continuity and purpose and understanding should cement the generations and help bring mankind to joy.



## Called to Service in the M. I. A.

(Concluded from page 4)

of Southern California, and his Ed.D. from George Washington University. He married Virginia Driggs; they have five children, three daughters and two sons. His Church experience has included positions on the high councils of the Maricopa and the East Provo stakes, stake superintendent of the Y.M.M.I.A. of St. Joseph Stake, and bishop of the Washington, D. C., Ward.

**ELDER RONALD DRIGGS**, newly appointed to the dance committee of the general board, has been a dance director in the wards and stakes of the M.I.A. for fifteen years. At the time of his appointment he had a double assignment in the Mutual: that of stake dance director of the Mt. Ogden Stake and dance director of the Twenty-third Ward. He and his wife, Edna McMahon Driggs, have one daughter. Elder Driggs is engaged in the poultry business.

**ELDER MARVIN J. ASHTON's** first assignment on the board is to direct the 1948-49 Churchwide M-Men Basketball Tournament. He has had wide experience in this work as supervisor of the Salt Lake division. He is also a member of the Highland Stake Y.M. M.I.A. board and was formerly a superintendent of the Parley's Ward Y.M.M.I.A. He served in the British Mission from 1937-39, and during that time was a member of the basketball team that in 1938 won the English national and the European international championships.

In 1939, he was captain when the team again won the English national championship. While he was in the British mission he also was associate editor of the *Millennial Star*. He and his wife, Norma Berntsen Ashton, have two sons and one daughter. He is engaged in the lumber industry at the present time.

**ELDER KENNETH H. SHEFFIELD**, seminary instructor at the John R. Barnes Seminary in Kaysville, has been engaged in Scout work since 1914. He served as a scoutmaster for ten years, and later was a field executive for the Ogden Council. When he received his call to his new assignment on the Explorer committee of the Y.M.M.I.A. general board, Elder Sheffield was stake superintendent of the Davis Stake Y.M.M.I.A. and district vice chairman of scouting for Davis Stake. He and his wife, Lucille Beck Sheffield, have six children, four sons and two daughters. Elder Sheffield is a graduate of the University of Utah and completed a mission to the Central States in 1919-1921.

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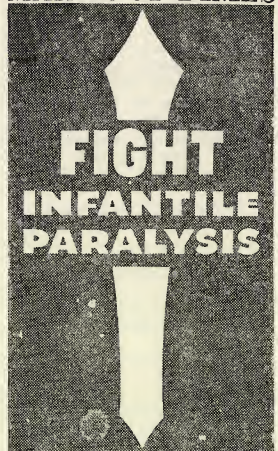
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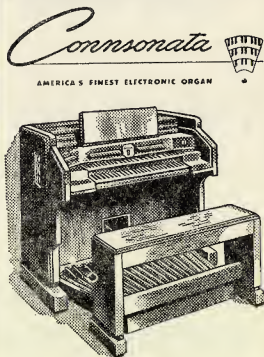
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## ADVENTURE—THAT'S SCOUTING

Rock M. Kirkham

M. I. A. SCOUT EXECUTIVE

Feb. 6, 1949—Scout Sunday—39th Anniversary Week Program

**H**AVE you ever dreamed of hiking the wilderness trails that were worn down under moccasin feet hundreds of years ago? Of following the footsteps of Pioneers who led the way into the wilderness of the west? To nearly all the answer is "yes" for adventure in the outdoors makes a boy want to be a Scout or an Explorer more than anything else.

*Adventure—That's Scouting* is a ringing theme that is dedicated to boys, young men, and to every man who wants to help them. It's the slogan for Boy Scout Week, to be observed throughout the land from February 6 to 12, 1949. And it's more than that,—it's a wonderful watchword for the whole year.

February 6 has been designated as Boy Scout Sunday. The First Presidency of the Church of Jesus Christ of Latter-day Saints has granted permission to devote the ward Sunday evening meeting as an anniversary service for the Boy Scouts and Explorers. The spiritual values of scouting should be emphasized in a carefully prepared program as suggested below.

### SCOUTING AND THE CHURCH

Opening Song ..... True to the Faith  
Chorus Presentation ..... Pledge of Allegiance  
Senior Patrol Leader

Invocation ..... A Boy Scout

The Scout Oath (2-minute talks by a  
Scout or an Explorer)

- Duty to God
- Duty to Country
- Duty to Self

Musical Number(s) ..... Explorer, Scout,  
or Aaronic Priesthood Chorus

Scouting and My Boy (5-minute talks)

- Mother of a Scout or Explorer
- Father of a Scout or Explorer
- "Scouting and the Church" or "Adventure—That's Scouting"

..... Ward or Stake Scout Leader  
Vocal or musical solo ..... Explorer or Scout  
Scout Oath and Law ..... Led by Explorer  
Benediction ..... Post Guide

**T**HERE are all kinds of adventures—they range from rollicking fun to serious moments around the campfire; from a gay gang out on a hike, to the quiet companionship of a buddy; from the hard painstaking preparation for a demonstration, to the big show itself with its applauding throngs; from the unseen act of unselfish service, to the time when the whole unit is thanked

for what they did when the emergency came; from the time of his first job in the troop, to when he becomes a commissioned leader.

Adventure is the heart of scouting as emphasized in the following six fields of action:

### 1. Adventure in Spirituality

"Do my duty to God," "Faithful in my Religious Duties," "Respect the rights of others in matters of custom and religion," a "Scout's Own" church service in the pines, all open many trails for spiritual adventure.

### 2. Adventure in Fun and Fellowship

Let's say *fun* out loud and recognize that it has a purpose and dignity. It's what every boy expects and must get.

We'll place a high premium on fellowship too, and do all we can to create the environment for wholesome companionships, and for Explorers of course, we include their girl friends.

### 3. Adventure in the Out-of-Doors

Out of the winding trailways God has lavishly provided for those who would enjoy the freedom of the open, who would master the skills of the pioneer, explorer, woodsman, or sportsman.

### 4. Adventure in Special Events

Scouts of all ages get a kick out of performing for their families, friends, and neighbors. Showmanship and action with a purpose is their aim. The special events suggested for Boy Scout Week give Scouts and Explorers a chance to be recognized.

### 5. Adventure in Citizenship

Now is the time to plan "good turns" for our wards, for our community and other service projects. There is adventure in citizenship when Scouts and Explorers realize that they are citizens of the world, too.

### 6. Adventure in Leadership

Our scoutmaster, our Explorer advisor, isn't he grand! Then we ought to say so at the scouting and exploring "open house" held on the meeting date of your unit during anniversary week.

THE IMPROVEMENT ERA



## This Month With CHURCH PUBLICATIONS The Children's Friend . . .

THE January *Children's Friend* gets off to a good start with a feature concerning the missions of the Church in story and picture by Edith S. Patrick and Jerry Sain. The feature for parents is an article by Elder Harold B. Lee of the Council of the Twelve titled *Lofty Concepts of Home and Its Responsibilities*. *Keeper of the Drawbridge*, is a two-part story, written by Susa A. Vanderford. *Fun with Music* is by J. Spencer Cornwall. A human-interest article, *Playmate at the Primary Hospital* by Mildred C. McKay, will provide a humanitarian appeal. "Tag-Along" Perry by Marie Larsen will provide the necessary excitement as will A Hymn and a Passport by Norman C. Schlichter.

## The Relief Society Magazine . . .

THE January magazine opens with a New Year's greeting to all Relief Society members by the general presidency of the Relief Society. The Eliza R. Snow poem contest awards appear in this issue: first prize was awarded to Dorothy J. Roberts for her poem, *Profile of Joseph*; second prize went to Miranda Snow Walton for *Another Mary*; and third prize to Alice M. Burnett for *"Infant Daughter of . . ."* The story prize was won by Estelle Webb Thomas for *The Hurrah's Nest*. The regular lesson material and departments also appear in this issue. The editorial by Marianne Clark Sharp is titled, *Renaissance 1949*. Some features for the home include an article, *Quick and Easy Dinners* by Sarah Mills and *How to Make a Kopak Quilt* by Ilean H. Poulson. The frontispiece is by Eva Willes Wangsgaard.

## The Instructor . . .

THE *Instructor* for January highlights the centennial year of the L.D.S. Sunday Schools in the Rocky Mountains. A guest editorial, "Influence of the Sunday School on the Lives of Latter-day Saints," by President George Albert Smith, is in the January issue. Featured in this issue is "The Legacy of Richard Ballantyne," founder of the present Sunday School movement, in December 1849, by Conway B. Sonne. J. N. Washburn begins a history of the organization under the title "Ye Have Need That One Teach You." Also beginning this month is the series "The Doctrine and Covenants and the Church," by T. Edgar Lyon.

JANUARY 1949

## The NEWHOUSE HOTEL

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## WINTER TERM

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Monday, January 3

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# Your Page AND OURS

## "SPEAK THE SPEECH"

PRAYER is inherent in every meeting or recreational function of Latter-day Saints, since we never wish to undertake anything without the Lord's blessing and help. However, there are times when the prayer fails to measure to what it should be. One who offers the prayer does so, not for himself alone, but for the entire group; therefore, he should say, not "my prayer," but "our prayer." Prayer deserves some careful thought and preparation, although it should never be memorized. We would never think of approaching anyone of importance without taking some thought of what we would say. Isn't it then doubly important that, when we are addressing our Heavenly Father for an entire group, we should consider carefully both what we include in the prayer and the expression of it? The ending of the prayer must always include the request that it be granted through "Jesus Christ" who is our intermediary with the Father.—M. C. J.

## INTRODUCING THE AUTHORS

G. HOMER DURHAM, a regular contributor to THE IMPROVEMENT ERA ("These Times") and who has this month begun something special, "The Church and Modern Society," p. 10, began life in Parowan, Iron County, Utah. Long a resident of Salt Lake City, he was called on a mission to Great Britain, and departed for that field of labor in March 1933, returning two years later, in May 1935. He graduated from the University of Utah in 1932 and obtained his doctor's degree from the University of California in 1939. He has taught seminary. He has been a member of the faculty of the Utah State Agricultural College at Logan. For one year he was a visiting professor at Swarthmore College, Pennsylvania. He is currently associate professor of history and political science and director of the institute of government at the University of Utah. He is the author and compiler of several Church books and co-author of several books in his academic field, political science.



G. HOMER DURHAM

THE conversion of Frank S. Wise (author of "The Eyes Have It," p. 20) to the gospel is fascinating. Born and reared in London, England, and its suburbs, he turned to photography as a hobby and later as a vocation. At a friend's home, in the thirties, he met a young missionary, Ralph W. Hardy, who invited him to photogenic Utah. This trip was made in 1937, and three weeks of the western scenery, convinced Frank S. Wise that this should be his home. Eighteen months later he emigrated. Four years of study which ended in the spiritual feast that was his as he attended the general conference of the Church for the first time brought about his baptism at the hands of Brother Hardy.



FRANK S. WISE

The mission literature committee of the Church found his services valuable in the preparation of the film strips "In the Top of the Mountains" and "Documentary Highlights of Church History," which have been used by missionaries the world over. He was a member of the United States army signal corps during World War II, assigned to the Long Island Photographic Center which made it possible for him to serve for three years as superintendent of the Manhattan Ward Y.M.M.I.A. in New York City.

## ADDRESSES OF L.D.S. SERVICEMEN'S HOMES

1104 24th St., Cor. 24th & "C," San Diego, Calif.  
1836 Alice St., Oakland, Calif.  
615 "F" St., Marysville, Calif.  
1594 So. Beretania St., Honolulu, T.H.

## Naval Station Services

L. D. S. servicemen are asked to note the following information:

"L. D. S. services are held each Friday at 8 p.m. in Frazier Hall, 245 West 28th St., Norfolk Naval Station, Norfolk, Virginia."

Returning to civilian life he became affiliated with the Deseret Book Company. Since then the unit which he heads has completed "Where the Saints Have Trod," the story of President Smith's Nauvoo trip in 1946, and his return over the pioneer trail; "Tribute to Faith," the building of the "This Is the Place Monument"; and a motion picture dealing with Temple Square, which will be released early in 1949.

Ralph W. Hardy, his missionary friend in England, who baptized him in Salt Lake City, was his bishop for a while, but has recently been sustained as second assistant in the general superintendency of the Y.M.M.I.A.

Since the end of the war, his widowed mother and his sister have joined him in Salt Lake. At the present time Elder Wise is Sunday School superintendent in East Ensign Ward.

VIRGINIA BUDD JACOBSEN (author of "Family Stockholders' Meeting," page 15) has been exceedingly active in Church and civic work all her life. At school she won renown and was elected to the Bee Hive Club, a signal honor reserved for University of Utah students who have attained scholastic and student activity ratings. She was also elected to Mortar Board, for these same qualifications, a great honor for a college woman to achieve. A successful wife and mother of four children, she has actively supported them and encouraged them in their Church and school work, with the result that they too have become recognized. She also filled a mission to the Hawaiian Islands. She is the wife of Drew Jacobsen, a prominent grocer in Salt Lake City.



VIRGINIA BUDD JACOBSEN

Father: "And what did you learn at school today?"  
Little Joe: "I learned to say 'Yes, sir' and 'No, sir' and 'Yes, ma'am' and 'No, ma'am.'"  
Father (greatly pleased): "You did?"  
Joey: "Yep."

Teacher: "Johnnie, I'm ashamed of you. When I was no bigger than you, I could reel all the presidents off in order without hesitation."

Johnnie: "Yeah, but there was only three or four of them then."


Teacher: "Now, Tommy, tell me where elephants are found."

Tommy: "Elephants are such very large animals they hardly ever get lost."

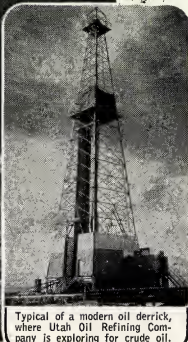


# NEW FACILITIES

—Mark Another Milestone  
in Progress of  
Utah Oil Refining Company  
in Ever-Increasing Search  
for Perfection



Section of 135-acre plant of Utah Oil Refining Co. in Salt Lake City. This is a catalytic cracking unit.



Typical of a modern oil derrick, where Utah Oil Refining Company is exploring for crude oil.

## Millions are Spent in Expansion Program at Plant, In Consumer Outlets and in Exploring for New Oil Fields

Slated for completion in the spring of 1949 is the new Utah Oil Refining Company propane deasphalting plant and steam generating plant addition at the refinery in North Salt Lake, constructed at an approximate cost of two and a half million dollars. As part of an expanded program in the marketing division, new bulk plants and service stations are planned to render a progressively finer service to motorists, farmers and industry. Another vital phase of the company's expansion operation is the constant exploration for new oil fields in various sections of Utah, Colorado and Wyoming.

Thus, this company, organized 40 years ago, is better able to serve the requirements of its customers—and in its ever increasing search for perfection is demonstrating its faith in the great intermountain empire and its confidence in a bright future.



One of the many new service stations recently constructed, with convenience to motorists as the major feature.



# UTAH OIL REFINING COMPANY





## *Threshold of a New Year*

Winter's blanket of white...nature's storehouse of life-giving water...gives way to abundant streams in spring to nourish the lowlands when the need is greatest.

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